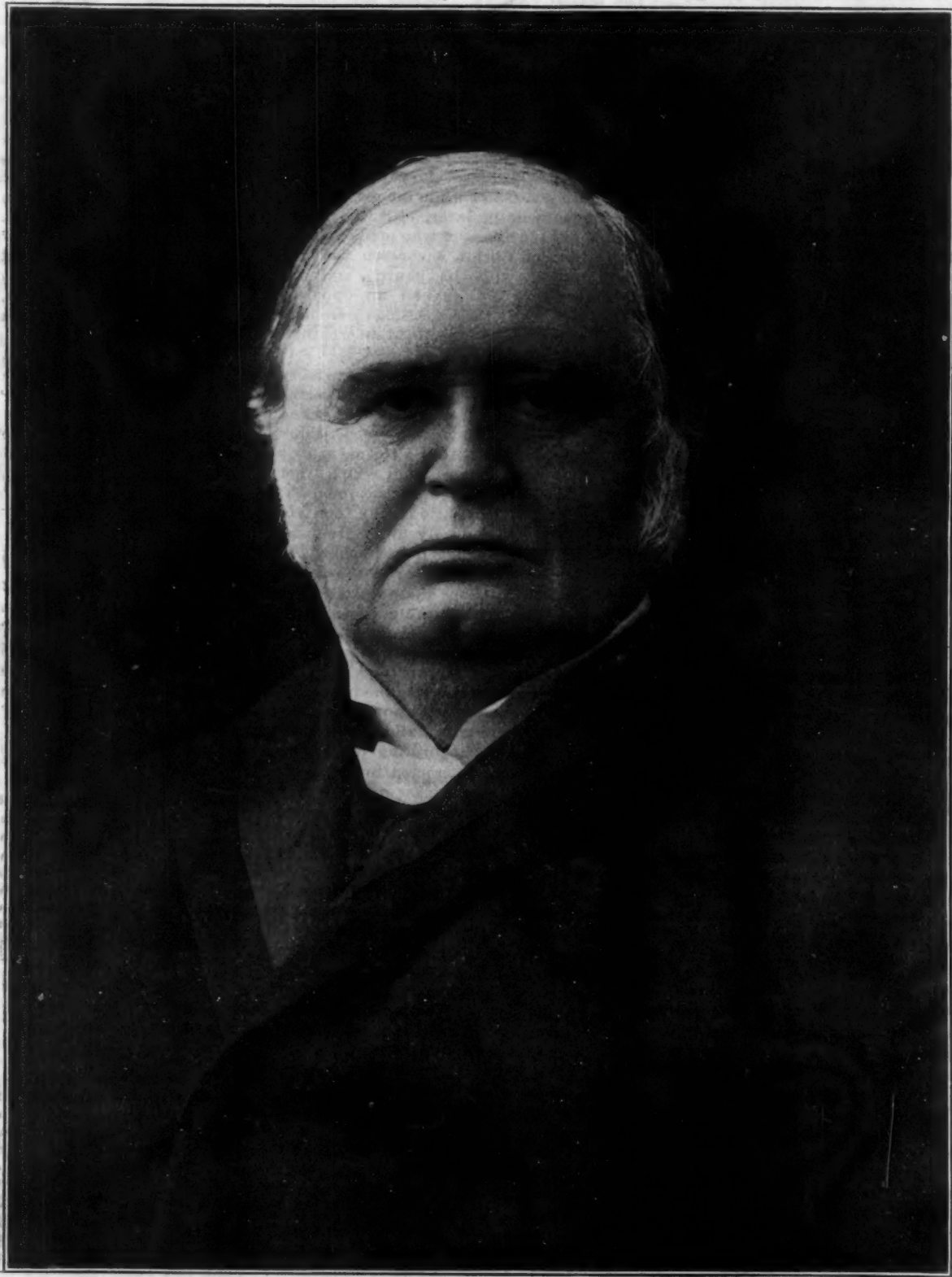


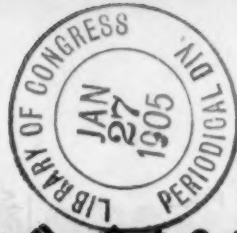
Zion's Herald

WEDNESDAY, JANUARY 25, 1905



DANIEL AYRES GOODSSELL, D. D., LL. D.

Resident Bishop for New England



REFINING FIRE

Refining fire, go through my heart!
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

— Charles Wesley.

TO THE METHODISTS OF
GREATER BOSTON

WE can, with God's help, bring to this city a genuine revival of "pure and undefiled religion" if we will but unite in the necessary effort. Substantial and real revivals are the best rebuke to such revivals as are false and superficial. The honest and earnest struggles of many of our brethren who are burdened with a desire for the salvation of the people have been largely discounted by the seeming indifference of many who should be intensely interested. No revival can succeed if we depreciate its importance and value by our absence. The "wild-fire" and opprobrium too often attaching to evangelistic meetings may be overcome by our active presence, and by our continued and enthusiastic support these meetings may be made seasons of great spiritual refreshing.

If the laymen in Greater Boston will but unite with our preachers in a great evangelistic campaign, excellent and greatly needed results will follow. Are not the interests at stake so vastly important that we would be justified in getting together and in pushing the work till abiding success shall crown our efforts?

Brethren, if we will but unite, heartily work together, and emphasize the eternal essentials, the day will soon return when Methodists shall have the power for which our fathers were blessed and praised. With the laymen of our church united thus, having only one desire, and that the saving of men alive from sin, our success under the wise leadership available will be assured. My church, my time, my life, are at your disposal. Command us and we shall gladly obey, and sacrifice everything to bring to our church the power of the living God.

I am your loving brother,

CHARLES A. CRANE,

Pastor People's Temple.

Jan. 20, 1905.

We heartily approve of the spirit and purpose of the above appeal, and hope it will receive sympathetic and immediate response.

DANIEL A. GOODSSELL,

WILLARD F. MALLALIEU,

Bishops Methodist Episcopal Church.

WILLARD T. PERRIN,

Presiding Elder Boston District.

JOSEPH H. MANSFIELD,

Presiding Elder Cambridge District.

JOEL M. LEONARD,

Presiding Elder Lynn District.

WILLIAM E. HUNTINGTON,

President Boston University.

WILLIAM F. WARREN,

Dean School of Theology.

C. W. BLACKETT,

President Methodist Preachers' Meeting.

MATTHEW ROBSON,

President Boston Wesleyan Association.

WILLIAM M. WARREN,

Pres't Boston Methodist Social Union.

Splendid Evangelistic Experiment

FOR years, Chestnut St. and Congress Street Churches, of Portland, Me., while always friendly, have been as independent of each other in spiritual activities as if they belonged to different denominations. Situated only a mile apart, it seemed to the pastors, this year, that some sort of united effort might prove the best possible instrument, not only for gathering the spiritual harvest, but also for securing closer permanent relations, having in mind as an ultimate goal a vital federation of all the Methodist forces of Portland and vicinity. The matter was taken before the official boards, and an evangelistic campaign agreed upon. Services were to be held for two weeks at Congress Street Church, of which Rev. Claude H. Priddy is pastor, and then for a like period at the Chestnut Street Church, of which Rev. J. W. Magruder is pastor.

So far these meetings have been highly satisfactory. The services at Congress Street are over, and while the results were not phenomenally large, still they were good, for of the nineteen who made an open confession for Christ, seventeen have already united with the church, and the other two have not yet had an opportunity to join. Only three meetings were held the first week because of the weather, which interfered throughout.

As to methods, the meetings invariably began with a song service, and then the minister who did not preach either asked for prayers or sentence recommendations from the Christians. After a Gospel solo or duet, came the message, from which time on the preacher of the evening assumed absolute control. Invitations to confess Christ openly were likely to be given at any time. Perhaps they would come during the testimony meeting, or in the midst of the sermon. In them there was an utter absence of theological ambiguities. This form was often used: "Let those who all along have been disciples, but secretly, confess Him openly, by rising," or "Let those who wish to break with the past, and follow Christ the best they know how, thus announce their determination." Sometimes, noticing a sprinkling of honest doubters, who were attracted to the services, and realizing that class meeting certainly would not appeal to them, the invitation was given to place religion upon the basis of experiment, quoting the text, "If any man willeth to do His will, he shall know the doctrine." Now this might seem superficial, had not the ministers known the candidates and suited words to individuals. Those vitally interested also knew that, in nearly every case, the matter had been settled by a heart talk, previously, and the persistent preaching and faithful practice of personal work will in a large measure account for results. It is a note worthy fact, that everyone who started for Christ, during the Congress Street series, did so as a result of personal approach, the pastor himself having called upon all but two or three. The open demonstration was but a public announcement of a private determination. Christians who refused to answer the call out into the harvest field had little to do, for there was no shouting and no noise. Those who did work are unanimous in the declaration that the unconverted are more than ready to meet an honest approach half way.

The pastors feel that they have been literally guided by the Spirit. Plans were freely discarded, untried, as conditions changed. The altar service was not used until the first Thursday evening, at Chestnut Street. The times had not been ripe, but Thursday morning a conversation over the telephone revealed that both pastors

had reached the conclusion that the proper moment for its introduction had arrived. The sermon of the evening dealt with Elijah's rebuilding the altar of Jehovah, and this led up to an urgent invitation, which three accepted, and others refusing simply postponed a day or two the supreme act.

All has worked splendidly. The presence of the visiting church people, willing to sacrifice time and comfort, has proven in itself a mighty argument to the disinterested. New voices have given fresh thought and weight to the undertaking. The reflex influences have been phenomenal, for the churches have responded nobly, and are more than ever of one fold.

A word more about personal work. It has taken religion from the clouds, and made it a splendid reality to some of our people, literally transforming their lives. Last Thursday night, two young ladies stopped the Congress Street pastor and asked for a list of the sick and troubled, that they might give Saturday, their only free afternoon, to visitation. Until the tidal wave from Wales strikes America, personal work, sanely done, will prove the pastor's most useful instrument, and any church, with three or four openhearted, earnest, intelligent workers, who have sense enough to remain within their respective worlds of influence, may have a revival.

The Congress Street Church is about to invite all the Methodists of Portland and vicinity to visit it the third Wednesday afternoon and evening in February, to form, if desirable, a federation of Methodist churches for more united and aggressive work.

Deepest Joy

NEXT to the joy of those who succeed in "leading people to Jesus" is the grateful love felt by those who are led, toward the human agency. The following paragraph, written by Thomas More, of Philadelphia, happily illustrates this fact:

"It was with a great deal of interest that I read 'Letter from the Berkshires,' in HERALD of Jan. 11. My heart felt a thrill of joy as I read what was said of Rev. W. G. Richardson, and with the writer I said, 'The Lord bless him forever!' I shall never forget the years I sat under his ministry in Watertown. I well remember the Sabbath morning when he left the pulpit, came down the aisle, and put his hand on my shoulder, and said, 'Thomas, are you going to decide?' That morning I united with the Methodist Episcopal Church. He is my ideal of a man. I call the 8th Psalm the W. G. Richardson Psalm, as his expositions of it have helped me so much."

The Welsh Revival

From Boston Transcript.

Day after day, in crowded, protracted meetings all over the land, men and women are rising to their feet and testifying to being under the control of the Holy Spirit and realizing a degree of blessedness which is usually attributed only to the saints and martyrs of the Middle Ages and of apostolic times. Twenty thousand new recruits have not only professed conversion, but have actually been brought into the Welsh churches in the last month, and some conservative judges estimate that there will be two or three times that number in the course of this present year.

From this point alone the revival is well worth study, and demands the attention of psychologists and matter-of-fact scientists, some of whom may have to broaden their philosophy and their programs to include these indisputable spiritual phenomena which seem to show that man is still a creature of the skies and cannot live upon bread alone.

If your stomach is weak it should have help. Hood's Sarsaparilla gives strength to the stomach and cures dyspepsia and indigestion.

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Fall of the Austrian Premier

THE fact that a premiership is an uncertain holding has been illustrated of late very pointedly by the fall from power of two seemingly very strong men—Premier Combes and the Austrian Premier, Herr von Koerber. The real reason of the latter's downfall is to be found in the defeat of the Government in the Reichsrath at the time of the budget discussion. The recent reformation of the Austrian cabinet promised to clear up matters and to facilitate the normal transaction of business in Parliament, but the unfortunate Innsbruck riots, which converted the passive opposition of the Germans into violent aggression, soon reversed this state of things. Herr von Koerber has since 1900 endeavored faithfully to bring order out of the chaotic condition of Austrian affairs, pursuing a policy of mutual concessions, and forming a "business men's" cabinet, the members of which were formed of representatives of the various Austrian nationalities. The Premier's concessions, however, never won him the friendship of the Czechs, while they alienated the minister's natural friends, the Germans, who finally brought about the fall of the cabinet. The lesson of the experiment seems to be that a hydra-headed cabinet in Austria, where clans clash so constantly, is doomed to failure. The call is for a leader who will lead.

Test of Steam Lorries

AN interesting test of the possibilities of steam lorries for collecting and distributing heavy traffic in remote agricultural districts, in connection with railroads, has been made in the York region, England, by the Northeastern Railroad. A service of motor cars has been established between a station north of York and a point eleven miles distant. Each steam lorry has a carrying capacity of five tons of freight, and is capable of hauling at least one trailer carrying two and a half tons. On the outward journey the lorry transports limestone, provisions, etc., distributing the same around the various farms in the district. Simultaneously the

cars collect any produce that is to be forwarded by rail. By this system not only is transport facilitated, but the farmers are also brought into closer contact with the markets, and are saved a considerable amount in cost of haulage.

Report of Civil Service Commission

THE United States Civil Service Commission, in its twenty-first annual report to the President, states that during the year the civil service acts have been made increasingly effective, and that no need has arisen for further legislation beyond what is required to meet the added expense of conducting the examining work of the Commission. The number of persons examined was 133,069, an increase of 15 per cent. over the previous year. The number of persons appointed was 50,830, an increase of 20 per cent. The greatest increase was in the examinations for rural carrier, stenographer and typewriter, and for the Navy Yard service. Appointments to the classified service through transfers, reinstatements, suspensions of the rules, and temporary appointments have been less numerous than in former years, showing an increased observance of the rules. The Commission has been called upon to investigate only a small number of alleged violations of the civil service act and rules.

New Types of Extinct Animals

SOME remarkable new types of extinct animals have recently been discovered in the tertiary deposits of the Fayum Desert of northeastern Africa, which have an important bearing on the question of the origin of the modern African fauna. The new evidence thus obtained shows unmistakably, according to Dr. C. W. Andrews, that the *Proboscidea* (elephants and mastodons) and the *Hyracoidea* (the "coney" of Scripture and its relatives) were developed in Africa itself, but it does not appear to invalidate the long-accepted theory that the bulk of the modern African fauna is of northern origin. The discovery of certain antelope and other remains in the later tertiaries of Africa, however, seems to show that the migration may have been somewhat earlier than has been commonly believed. Probably there have been several migrations of African types to the north, and of European and Asiatic types into Africa. It is interesting to note in this connection that Dr. Andrews has recently brought to notice a remarkably fine shell of the giant land tortoise, *Testudo ammon*, of the Upper Eocene beds of the Fayum District. This appears to be the earliest of the big land tortoises, and may have been the ancestral type from which those of Madagascar, Mauritius and the Mascarene

Islands, together with the extinct Indian species, were derived.

Literature of the Horse Tribe

THE past year has been noteworthy for the amount of literature devoted to the members of the horse tribe, or *Equidae*. One of the latest contributions to the subject is a valuable article in the *Annals and Magazine of Natural History*, by R. T. Pocock, the superintendent of the London Zoological Gardens, on South African quaggas. According to this authority the extinction of these animals is to be deplored. Mr. Pocock has also published an interesting paper in *Novitates Zoologicae* on the Asiatic and African wild asses, in which he describes and figures an apparently new race of the "ouager," now living in a park in England. The description of one of the two races of the African wild ass is based on specimens killed in the Eastern Soudan, which have been mounted, and which, in view of the fact that the construction of the Suakin-Berber railway is only too likely to lead to the extermination of this race, are very valuable.

Report on Immigration

THE report of the Commissioner of Immigration for the fiscal year 1903-1904, just issued, exhibits in a favorable light the working of the immigration system under the changed conditions created by the act of Congress of March 3, 1903. While the flood of immigration has not been materially checked by the safeguards enacted, the quality of the raw material offered for citizenship has been distinctly bettered. The "dumping" of paupers, defectives and derelicts has been effectively blocked. In 1902-1903, 857,046 immigrants were landed, but last year only 812,870 applicants succeeded in passing muster under the new law. The immigration from Italy and Sicily fell off the most. For some unexplained reason the movement of immigration from Sweden has been sensibly checked. Immigration from England increased from 26,219 to 38,626. The greater distribution of the volume of immigration is a hopeful sign, for smaller accessions from various nationalities are more readily assimilated than great masses from one or two countries.

Successful Trip of a Turbine Steamer

THE marine steam turbine has again demonstrated its good qualities by the remarkable performance of the turbine-propelled steamer, "Loongana," from Glasgow to Australia. The "Loongana" is a vessel of 2,440 tons, driven by three Parsons turbines, and covered the

journey in 30½ days. The steamer experienced some of the roughest of weather during the voyage, but even under these adverse conditions it was found that with four boilers at work a speed of 18 knots an hour could be maintained. Conclusive data were obtained showing at what speeds the turbine is the least expensive. These experiments proved that for vessels where a speed of 16 knots is required the turbine is much more economical than the cylindrical engines, but it becomes more expensive if the speed is decreased below 15 knots. There was never any sign of propeller racing, and it was only when traveling at the highest possible speed that any vibration over the screws was experienced, and then it was very slight. The turbines did not have to be stopped for repairs at any time during the voyage. This is the longest journey that has ever been covered by a turbine-propelled steamer, and is considered to be very significant as to the future development of that class of craft.

Senator Smoot on the Stand

SENATOR SMOOT has been under fire before the Senate committee this past week, and has given some interesting testimony, answering a large number of questions to the evident satisfaction, for the most part, of the Mormons. He declared that the church can still be favored with "revelations," and that while any good man can receive them, President Smith is the only man who can receive revelations that would be binding, but would not say that any revelation that could be given would be superior to the laws of the land. If he received a revelation which was contrary to the laws of the land, Mr. Smoot said that he would remove to some other country where he could obey God and the law too. Mr. Smoot, in common with other Mormons, appeared to make a distinction between Mormons who had taken plural wives since the manifesto, and those who continued after the manifesto to live with plural wives before taken. It is to be feared that the Senate will seat Mr. Smoot; but there is a fairly good prospect, if public opinion arouses itself to action, that steps may be taken to secure an anti-polygamy constitutional amendment binding in all States of the Union.

Congress at Work

CONGRESS has been busily at work this past week. The case of Judge Swayne has largely occupied the attention of both Houses, the discussion being conducted mainly on party lines. It is certain that Judge Swayne will be placed on trial, but apparently equally certain that a majority will not be found voting for his condemnation. The Senate has passed the bills transferring the control of forest preserves from the Interior department to the Agricultural department, authorizing the construction of a bridge across the Red River, in Marshall County, Minnesota, making provision for the improvement of the grounds in the Presidio Military Reservation at San Francisco, and providing for a solicitor for the Post-office department. Progress has been made with the Statehood bill. The House passed the Army Appropriation bill. In-

terest was aroused by the first halting speech of Resident Commissioner Degetau of Porto Rico, who voiced the sentiment of cordiality which the Porto Ricans feel for the United States. The House committee on Printing has voted to publish no more "Jefferson Bibles."

Control of San Domingo

A PROTOCOL was signed on Jan. 20 between the Dominican Government and the American Minister, Mr. Dawson, and Commander A. C. Dillingham, U. S. N., acting in behalf of the American Government, which virtually establishes American control over Dominican affairs. This government guarantees the complete integrity of Dominican territory, and agrees to undertake the adjustment of all obligations of the Dominican Government, foreign and domestic, to adjust unreasonable claims, and to determine the validity and amount of pending claims. The United States Government will take charge of the existing custom houses, and out of the revenues therein collected will disburse 45 per cent. for the purpose of providing for the necessities of the Dominican budget, and out of the remaining 55 per cent. paying the employees of the custom house and the interest on the amortization of the foreign and domestic debts. The agreement will take effect after the first day of February.

Revolution in Russia

THE entire Romanoff dynasty came perilously near being destroyed at St. Petersburg, Jan. 19, when a shower of grape, fired from a battery engaged in saluting, fell all about a little chapel built on the ice in which the Emperor of Russia and high dignitaries of the church had gathered for the festival of the Epiphany and the blessing of the waters of the Neva. This occurrence is officially described as an "accident," but a strict inquiry into the suspicious mystery of the firing is progressing. The whole regiment of Guards from whose guns the discharge came has been placed under arrest. The missiles pierced the windows of the Winter Palace, endangering the Empress and the foreign ambassadors. Quickly upon this sensation have followed demonstrations on a large scale by the workingmen, led by Father Gopon, a Greek priest who has risen from the ranks of the people and has shown a great genius for organization. Although absolutely forbidden to engage in public demonstrations, successive bands of strikers, numbering many thousands, preceded by the picturesque figure of Father Gopon, bearing aloft a picture of the Czar and an "icon," pressed on Sunday into the great square of the Winter Palace, where they were shot down mercilessly. One of the regiments laid down its arms, refusing to fire on the workingmen, but the cruel Cossacks rioted in their work of slaughter. The aim of the strikers was peaceable; their only intent was to deliver a respectful message to the Czar in person. The latter, who had weakly fled to the palace of Sarskon-Selo, refused the request of Minister Mirsky for a hearing for the workingmen, and assembled 50,-

000 troops to bar their progress. The storm in Russia has been long gathering. The eye of Nihilism has not been shut for years. There are 100,000 workingmen now on strike, and the movement is political rather than industrial. A member of the imperial household has confessed that only a constitution, or the death of the Czar, will satisfy the populace. Maxime Gorgy, the novelist, declares that the revolt is the beginning of a revolution. Uprisings are occurring in other parts of Russia, and the admiralty dockyards at Sevastopol have been fired. Great concern is felt in France over the crisis in the affairs of her ally, and general condemnation is expressed in England for the brutal action of the bureaucracy. The sympathy of the middle classes in Russia is with the workmen. The troops continued to fire on the strikers on Monday. The police have not yet succeeded in arresting Father Gopon, or "Agathon," as he is rather to be called. The Czar is said to be in a state bordering on collapse, and a condition of affairs recalling the scenes of the French Revolution is imminent.

FACTS WORTH NOTING

—The Tibet survey expedition, according to a dispatch from Calcutta, has established the fact that Mount Everest is the highest peak in the world.

—The British High Commissioner for the Western Pacific has assumed the control of the legal and financial administration of the Tonga Islands, with the assent of the king and the native chiefs.

—Secretary Hay and Minister Grip of Sweden and Norway, on Jan. 20, signed an arbitration treaty between the United States and Norway and Sweden, patterned after the treaties before the Senate.

—In the Senate on Jan. 21 seven eulogies on John J. Ingalls were pronounced, in connection with the presentation by the State of Kansas of a statue of the late Senator for Statuary Hall. In the House of Representatives eulogistic addresses were also delivered.

—President Castro of Venezuela is at present at odds with the United States and a good part of the world besides, having terminated his negotiations with Minister Bowen relative to a settlement of the issues between the United States and Venezuela. The relations of this country with Venezuela are receiving close attention at the European chancelleries.

—The long continued strike of the cotton-mill operatives at Fall River, which has inflicted great hardship and suffering on thousands of people, has been settled through the mediation of Governor Douglas. The strikers return to work at once under the 12½ per cent. reduction against which they struck last July, and with no discrimination because of the strike.

—Eleven persons were injured—four seriously—by the wreck of the "Sunrise" express from Sydney, C. B., Halifax, N. S., and St. John, N. B., on the Western Division of the Boston & Maine Railroad, at Durham, N. H., Jan. 20. The train was piled up in a stone culvert at the side of the track. Quick and effective relief was offered by the students of the New Hampshire State College of Agriculture. The wreck was due to a defective rail, and the moral is that all railroad tracks should be more closely inspected.

SONNET

PROF. MILTON S. TERRY.

Theodore Thomas — who shall call him
dead,
So long as deep-toned organ anthems
swell
And symphony enthalls with magic spell
The heart of man? Say, rather, he hath
sped
Beyond us, by inviting angels led,
Or lured by notes of some sweet philomel,
To find his own where kindred spirits
dwell,
With music as with living manna fed.
His orchestra is now a heavenly fane.
Methinks I see him with a radiant throng
Of choice immortals, risen and thrilled
again
With passion for the right and scorn of
wrong,
Busied with many a grand seraphic
strain,
And working miracles of lyre and song.

Garrett Biblical Institute.

OLD WORLD LETTER

OUR LONDON CORRESPONDENT.

THE New Year in the Old World has opened with an unsettled prospect politically and an encouraging outlook religiously. Dr. Clifford, who is a kind of cheerful pessimist, in a New Year's address has frankly confessed that it has been hard to keep alive faith in man, in view of the fact that the great nations of Europe are still armed to the teeth, that the diabolical powers of the world are everywhere active, and that in England the people suffer from the "high" finance of the leaders of mammon, while the country is ruled by a Cabinet that defies the representatives of the nation. The coming of the New Year has certainly been dramatic, its opening hours being marked by the fall of Port Arthur; and what will be the effect of this great feat of arms, it is yet premature to say. The cause of autocracy, with which it is needless to say Englishmen have no sympathy, demands further sacrifices from the soldiers of the Czar. But happily the turmoil in the Far East does not appear to be disturbing European policies. France, England, Italy and America are today in such accord as has not been known for generations. In Germany, and even in Russia, there is rising among the workmen and the trading classes a sense of the waste and the folly of war, and a yearning for a better international understanding.

Discontents in England

In England discontent with the sheer cynicism and cool tyranny of the Balfour government is increasing. The vast majority of Englishmen are only waiting for an opportunity at the polling booth to register their resentment at the manner in which public interests have been dealt with by the present administration. The Balfour régime recalls the "Cabal" denounced by Burke, in which it was discovered that "the forms of a free and the ends of an arbitrary Government were things not altogether incompatible." The House of Commons of late has been almost a nullity. These last years have been the years of privilege, plutocracy and priestcraft. Abroad a system of Chinese serfdom has been established, and at home a reign of sectarian intolerance and religious persecution has prevailed, recalling the days of Archbishop Laud.

Temperance Legislation

The drink interest has been reëntrenched in English trade and society, and while it

is too soon to estimate accurately the workings of the new Licensing Act, it seems certain that a cardinal principle of the English licensing law has been changed and that the brewers and publicans will profit by the new plan. The outstanding features of the Act are the change wrought in the legal status of a license, and the withdrawal of certain discretionary powers from local magistrates in non-county boroughs, who no longer have the power to revoke licenses. It is also left undecided whether the ratepayers and temperance societies can appear before the licensing authorities in opposition to the renewal of licenses.

Distress in London

The labor question continues to the fore. An important report has been issued by a conference of trade-union leaders and labor members of Parliament, which attributes the distress among laboring men out of work mainly to the absence of organization in industry, although it is also in part due to the increase of saving and automatic machinery. The conference urges that the Government and private bodies should regulate industry more systematically, so as to obviate the discharge of workmen and to discourage the practice of working over time. Various large works of public utility, such as the reclamation of forest lands and the restoration of waste lands, are suggested by way of employment. The distress at West Ham has accentuated the need of more enlightened study of labor conditions, for which a radical cure and not a mere temporary palliative must be sought.

Fiscal Discussions

The tariff debate goes vigorously on. Mr. Chamberlain at Limehouse, in the East End, and from other platforms, has been harping on the familiar theme, misquoting his opponents, conveniently refraining from giving figures, and enlarging on the "great opportunity slipping away of binding the Colonies to the Empire." If there is any one word which Mr. Chamberlain dislikes to hear it is the word "sugar." The great confectionery manufacturers, however, will not let him forget it. The International Sugar Convention, as a result of which Englishmen pay eight millions a year more for sugar than they did before, is likely to prove the undoing of Chamberlainism.

Birmingham and the Sabbath

The Sabbath-loving people of Birmingham have been much disturbed over the visit of the Coldstream Guards to that conglomerate city on a recent Sunday. The mayor tendered a public welcome to the troops, who attended divine service in the afternoon, but in the evening gave a band concert in a public hall, in connection with which Mr. Joseph Chamberlain delivered one of his imperialistic speeches, in the vein of a glorified recruiting sergeant. Archdeacon Diggle, Bishop-designate of Carlisle, who seemed to patronize the affair, has come in for sharp criticism from the Nonconformists.

Electrification of the Underground

The long-expected electrification of the London "Underground" was brought a step nearer on New Year's day, when a service of electric trains was inaugurated on the Metropolitan Railway between Baker Street, Harrow and Uxbridge. The new corridor cars are decidedly superior to the old-style carriages where the helpless passenger crouched with his knees firmly wedged against those of the person sitting *vis à vis*. The power-house at Neasden covers three-quarters of an acre, and is the largest in the kingdom owned by any sin-

gle railway company. It is equipped with three turbine engines driving huge poly-phase alternators having a total capacity of about 14,000 horse power.

Revivals in Great Britain

The Welsh revival has almost monopolized the attention of religious people of late. Liverpool has had its share of pentecostal blessing, and there are those who think that a revival not only is coming, but has come, to London. The Welsh revival has been characterized by two features not always found in union — emotionalism and ethical results. The meetings everywhere in Wales have been noted for an "orderly disorder." The ordinary routine of service has been swamped by irresistible floods of feeling. The London ministers are seeking a similar blessing but not by the same means — Campbell Morgan declaring that he does not propose to have his services broken up by any one save God alone. The arrangements for the five months' mission to be conducted in London by Messrs. Torrey and Alexander are in the hands of the London Evangelistic Council, which has its headquarters at Exeter Hall, and was formed two years ago to assist missions of an unsectarian character. The council was originated in pursuance of a desire to have a permanent body in being to co-operate in great evangelistic missions, instead of forming a "scratch" committee for each mission, to be dissolved at the conclusion of the special services. The council has with a remarkable daring engaged the Albert Hall in the West End, which will hold 8,000 persons, for daily services lasting two months. The Bishop of London has approved the mission, and the long list of supporters includes Lord Kinnaird and many Church of England ministers, who, while not approving of Dr. Torrey's attacks on higher criticism, recognize that he has undoubted power in presenting the essentials of the Gospel and has been very successful in winning converts.

An Episcopal Balance-Sheet

Dr. Ingram, the honored Bishop of London, has felt impelled, in order to clear himself of any suspicion of cupidity, to exhibit a balance sheet, and to show to the world that while his receipts are very great, his liabilities are considerable, and his expenditures justifiable from the point of view of philanthropy as well as of ecclesiastical position. There are many who question whether it is really necessary for the good Bishop, himself a bachelor, to maintain both a palace at Fulham and a large house in St. James' Square, and the opinion is freely expressed that Fulham Palace and its dependencies might more properly be vested in the Ecclesiastical Commission along with other properties once belonging to the Bishop of London. Two Bishops of South London have managed to exist in the mushroom surroundings of Kennington Park, and it may fall to the lot of some future Bishop of London to win fame by curtailing his pride and expenditures in like degree.

Scottish Church Crisis

A Royal Commission has been appointed to consider, and if possible resolve, the ecclesiastical deadlock in Scotland. The action of the Free Church in practically repudiating Sir John Cheyne, who was appointed to make temporary arrangements between the parties to the controversy pending the decision of Parliament, renders it the more necessary that proceedings should be accelerated. The majority of the "Wee Frees" is disposed to obtain as many interdicts as possible from Lord Pearson during the inquiry, thus laying

Continued on page 123

A PLEA FOR THE RELIGIOUS RIGHTS OF THE CHILD *

PROF. RISHELL, of Boston University, makes the plea. And it is done so cogently, so skillfully, so persuasively, with so thorough an understanding of the question under discussion, that we are sure it will carry great weight in the minds of the church. The style of presentation is a model, and shows on every page the clear grasp, the accurate phraseology, the balanced judgment, of the trained scholar. The theme is a most important one, in every way timely, and the thoughts elaborated concerning it in these transparent, forceful paragraphs should have the widest possible diffusion. Hence we hasten to summarize them for the benefit of our readers.

A little child can be, and should be, religious; not, of course, in precisely the same way as an educated Christian man, not in the sense of having a definite system of religious conceptions, but in the sense of having real religious feelings and activities, gratitude, love, dependence, confidence, reverence, the recognition of right and wrong. But childhood conversion — although an event which under present circumstances and from one point of view we may rightly rejoice over — is, nevertheless and after all, an event which ought not to be necessary in the conscious life of any human being. That is to say, conversion presupposes a previous life of sin, and must be regarded as a means adapted to do away with abnormal conditions. It is surely better, if possible, to prevent those abnormal conditions. And is it not possible? Would not a correct conception of child religion, effectively realized, accomplish this very thing? If the religious life is made to begin with the life of the child, and is never lost, how can there be any occasion for conversion?

We shall be told that there is a corruption of human nature at its very beginnings, springing from heredity and universally transmitted. Yes, this is undoubtedly the case in the court of nature. But God, with unforgetting regularity, imparts to each newly conceived human being those qualities which by nature it could not have, so that every child, no matter where born, comes into the world with a character at least as pure as that of the converted adult. If we may not, perhaps, speak of the infant as precisely regenerated in the technical sense, it is proper to say that it is the subject of divine, gracious activity, that it is born from above, of the Spirit, as well as born here below, of the flesh, and has the essence of that which Christ referred to in His talk with Nicodemus. It is for this reason that we adjudge the infant to be fit for heaven, and certain at death to reach that blest abode. It is not believable that God would do for a child about to die what He would not do for one whose destiny was to live; He would not suffer the little one to go out into the moral dangers of the world with no hallowing influence of His Spirit upon it.

The little child, then, belongs to the kingdom of God as much as the converted adult does, and it is the business of

those having him in charge to see that he does not degenerate, that he is so trained as to avoid the voluntary indulgence of such evil impulses, or depravity, as may develop within him; in other words, to avoid a life of sin, in which case he will need no conversion. Can this be done? Perhaps not in the completest sense. It is hardly supposable that any one could so live as never to know conscious sin. But the child may certainly be so trained as never to count himself outside the fold of Christ or as other than God's child, and the lapses or transgressions of which he is guilty will on that basis have a different aspect from what they otherwise would. In this case he will not reckon himself alive unto sin, one of whom only sinful deeds are to be expected, but as alive unto God, and hence concerned to maintain as far intact as possible his birthright, the conversion already wrought in him from the beginning. He will not



PROF. C. W. RISHELL, S. T. D.
Assistant Dean School of Theology

be an outsider implored to come in, but an insider importuned not to go out.

This is surely the view which underlies our Methodist practice of infant baptism. We imply throughout the service that the child is in a religious relation to God, redeemed by the blood of His Son, partaker of the gracious benefits of His covenant relations with men, of which baptism is merely the recognition. It is much more than a solemn dedication of the child to God. It is based on the assumption that as God wrought on the child's soul all possible blessing, so the parent should take a pledge to do for the child without its co-operation all that is humanly possible. Properly regarded, infant baptism is one of the most important events in the child's life. But if neither the parents nor the church do their duty, infant baptism is a solemn farce.

The infant thus baptized becomes immediately a member in the visible church, as he is already a member in the invisible church. He becomes the object of the care of the church, and gradually can take up the duties corresponding to such care. He must be counted in the membership, and, as fast as competent, given the full privileges. The chief reason why so

many of our young people slip away from the church at the age of fifteen or thereabouts is that they have been educated to a wrong view of their position. They should be taught that they are God's children; that God will help them, if they ask Him, to battle with the evil impulses within them; that they must on no account forsake their home; that their decision is to be not so much a coming to Christ, as a public acknowledgment of Him. If, when they do this, the church will faithfully perform the duties which belong to its part of the contract, the youth will rarely disappoint it.

The book under review has a few other chapters dealing wisely with the responsibilities of parents, the office of the Sunday-school, the critical period, and the ideal of character to be aimed at. But we have given above, as fully as our space permits, the main positions of the volume, and we commend them to the church as outlining the best type of child religion — a type wherein all along the Spirit of God may have full play, and yet human effort be also duly, consecutively, strongly, put forth, the two forces working together harmoniously toward the worthiest end.

OUR RESIDENT BISHOP

HAVING obtained possession of the latest and finest photograph of Bishop Goodsell that we have seen, and having received an interesting contribution relating to him from Rev. George S. Butters, D. D., it seems a fitting opportunity to present him in the HERALD, with some expression of the high consideration which is already manifest wherever he is becoming personally known. Much was expected from him as our resident Bishop, but he is surpassing the most sanguine anticipations. So ingenuous, frank and brotherly is he, so dignified and courteous in bearing, so much of a Christian gentleman, always discharging with such good sense and ability every duty which falls to him, so fitting, strong and spiritual in the pulpit or upon the platform, he has already created an atmosphere which inspires confidence, hope and splendid fellowship. His high ideals for the Methodist Episcopal Church — for the conduct of our ministry, and laity — his utter freedom from, and absolute repugnance to, anything like ecclesiastical politics or schemes, commend him especially to the younger generation of our Methodism in pulpit and pew who desire so anxiously to see our denomination spotless in its official management and history.

As the result of fellowship with him, Bishop Goodsell seems unconsciously to be saying with Paul: "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Responding without stint to the demands made upon him for every kind of service which it is possible for him to render, it is impossible to calculate the good which we have already begun to receive from his residence in our midst.

*THE CHILD AS GOD'S CHILD. By Rev. Charles W. Rishell, D. D. Eaton & Mains: New York.

Associated Charities of Boston

THE Twenty-fifth Annual Report of this admirable institution, just issued, might well furnish a text for a longer homily than we can now attempt. What it has accomplished in this quarter of a century, could it be shown in one view, would make an astonishing exhibit. It may safely be said that the objects for which it was founded—to secure the concurrent and harmonious action of the different charities of Boston, in order to raise the necessitous above the need of relief, prevent begging and imposition, diminish pauperism, encourage thrift, prevent children from growing up as paupers, and aid in the diffusion of knowledge on subjects connected with the relief of the poor—have been successfully accomplished. It has provided that the case of every applicant for relief shall be thoroughly investigated; it has made relief conditional upon good conduct or progress; it has obtained employment for large numbers; it has sent to each poor family a friendly visitor; it has provided a means for confidential exchange of information between the overseers of the poor, charitable societies, and benevolent individuals. It has also held meetings and printed papers for distribution.

This Report brings us the cheering information that a very marked improvement has really taken place in the condition of the poorer classes in the city of Boston within the last twenty-five years. Figures show that while the population has increased in twenty years from 379,129 to 607,697, the number of families aided has diminished from 4,075 to 2,346. In the same time the amount of aid per family has risen from \$16.93 in 1883 to \$29.92 in 1903. This proves that greater care is being exercised in sifting out the claims, and more adequate help is being rendered to those actually deserving—a gain in both directions.

The Society is paying increased attention to the thorough training of its paid workers. It says, also, that there is always need for more volunteer workers. The total number of friendly visitors during the year was 1,055; the number of families in the care of these visitors was 1,397; other families dealt with or worked for, 2,781; new families registered, 3,538; old families registered, 6,129; total registered this year, 9,728; total registered to date, 58,348. Four reports have been received, on the average, on each of the families registered. The total receipts have been \$28,214.74. Hon. Robert Treat Paine is the president, and the treasurer is Mr. Henry B. Cabot, Charity Building, 43 Hawkins Street.

Get Right with God

DURING their stay in Liverpool Messrs. Torrey and Alexander arranged for the distribution of thousands of cards bearing the simple inscription, "Get right with God!" Only this and nothing more said each little card that was pressed into the palm of a hasting wayfarer, or that, borne by the providential breeze, fluttered down into the hands of lonely souls, weary with life and its ceaseless riddles and rigors. Thousands accepted the admonitory message and sought to come into right relations with their Maker. "Get right with God!" That is the substance of the Baptist's message put into nervous "American" English. It means the same thing as "Repent ye, and believe the gospel!" To get right with God must be the supreme effort of a humanity that has gotten away from God—that is now derelict and drifting. When a man gets right with God he gets right with every-

thing else—with himself, with his family, with society, with government. Religion in its result is the bringing of a man into proper relations. It is the orientation of human life, its adjustment to higher harmonies. Everything is wrong until everything is attuned to the Divine Reality—all things are full of hope when a repenting soul gets right with God.

Anna Christy Fall

SOME interest has been taken, by the secular press, this week, in the fact that a woman lawyer has appeared before the Supreme Judicial Court of this commonwealth and has made an argument therein in behalf of a bill of exceptions for her client. Hitherto the Supreme Court has been supposed to be a pure monopoly belonging to the male sex. However much a woman might accomplish before a jury of farmers and carpenters, in a court of common pleas, there was one place where her emotional nature could not caper, and that was the court of final resort, where the five judges, sitting in their robes of office, decide questions of pure law. Unconquer-



ANNA CHRISTY FALL
Attorney at Law

able time, however, has, in the course of human events, invaded this last reservation of manhood, and on Wednesday and Thursday of last week the Supreme Court listened to a woman who made a full argument before it and answered without hesitation the questions asked her by the individual judges.

Mrs. Anna Christy Fall is a member of Malden Centre Methodist Episcopal Church, having joined it within the last year, transferring her membership from the Cary Ave. Baptist Church in Chelsea. She is the wife of George H. Fall, of Malden, and is the mother of five children. Mr. Fall is an attorney at law, lecturer in School of Liberal Arts, Boston University, and a member of Malden Centre Church. Mrs. Fall has frequently written delightful stories for ZION'S HERALD. Her recent book, "The Tragedy of a Widow's Third," is said to have been the moving cause of the recent change in our statute law, whereby a widow's life estate in one-third of the lands of her deceased husband has been changed to a full fee. Before this change the life estate was no asset. The widow could neither sell it nor use it to advantage, and oftentimes she starved on it; and to prove this fact to the Legislature, Mrs. Fall wrote the little book in question.

PERSONALS

— Bishop Goodsell is to be the guest of honor at the meeting of the Wesleyan Academy alumni, Feb. 6, at the rooms of the Twentieth Century Club.

— Rev. E. B. Randle, D. D., and wife, of Muncie, Ind., will make a tour of Egypt and Palestine. They leave Feb. 16, and will be abroad until the middle of June.

— Dr. Stephen J. Herben, editor of the *Epworth Herald*, gives the address before the students of Northwestern University on the day of prayer for colleges.

— That veteran itinerant, Rev. John Collins, of Portland, irrepressible as temperance reformer, and unique upon the platform, quietly celebrated his 73d birthday, Jan. 20.

— Prof. J. E. George, instructor in political economy at Northwestern University, died at Wesley Hospital, Chicago, Jan. 19. He had been a sufferer for some time from heart trouble.

— Dr. Henry W. Bennett, presiding elder of Goshen District, North Indiana Conference, reports 500 conversions and 700 additions to the churches on the district during the past year.

— Rev. Dr. John J. Tigert, editor of the *Methodist Quarterly Review* of the Methodist Episcopal Church, South, has been engaged to deliver a course of lectures in connection with the summer school at Garrett Biblical Institute.

— Rev. B. F. Rawlins, D. D., of the Indiana Conference, whose serious illness was announced in our columns some weeks ago from a stroke of paralysis, died, Jan. 11. He was best known as assistant editor of the *Western Christian Advocate* for many years.

— Rev. Dr. Camden M. Coburn, pastor of St. James' Church, Chicago, has asked to be relieved of the pastorate, and about April 1 will sail for Europe with his family. He expects to spend some time in study at Oxford, England. It is expected that Dr. Coburn will be succeeded in the pastorate of St. James' Church by Rev. Dr. William A. Quayle, now of Kansas City.

— Bishop Goodsell speaks in highest commendation of Miss Bertha Sanford, who is doing excellent work as evangelistic deaconess. She is the principal factor in the revival at Schenectady, N. Y., noted last week. Graduating with high rank from a collegiate institution, she gave herself at once to deaconess work. She is small of stature, but a noteworthy intellectual and spiritual force.

— Mrs. Garrett A. Hobart, widow of Vice-President Hobart, and son, Garrett A. Hobart, Jr., have accepted an invitation to attend the banquet in honor of McKinley's birthday in Canton, O., on the evening of Jan. 31. Mrs. McKinley will occupy a box in the banquet hall with a party of friends which will include Mrs. Hobart. Justice William R. Day will be toastmaster. It is good to thus keep the memory of McKinley green in his late earthly home.

— Edward Caspar Stokes, who was inaugurated Governor of New Jersey on Jan. 17, is a quiet man of simple tastes. He is the first governor in fifty seven years to come from south of Trenton. Four ex-governors—George T. Werts, John W. Griggs, Foster M. Voorhees and Franklin Murphy—witnessed the inauguration ceremonies. The Governor's mother was not able to be present at the inauguration, but her favored son did not forget her, for the handsomely bound Bible upon which he swore faithfully to administer the laws of the State will be forwarded to the good

lady as a memento of the event. It is interesting to know that Governor Stokes was formerly a public school superintendent. It remains to be seen whether he will take a pedagogical view of politics.

— Rev. E. A. Blake, D. D., of Tremont St. Church, sails for Europe, Feb. 18, instead of this month, as we inadvertently announced.

— The only daughter of Rev. and Mrs. S. H. Noon, of the New England Conference, Miss Grace Agnes, was united in marriage with Eugene Mark Parker, Esq., in Chicago, Jan. 10.

— Dr. Charles A. Eastman, the noted Sioux Indian lecturer, author and historian, is now on the Pacific coast collecting material for a comprehensive history of the Sioux nation. The work is being prepared under the direction of the Interior Department.

— Rev. C. H. Stackpole, of Melrose, writes: "Our church is bereaved in the death of one of its prominent members and officials, Geo. I. Sanborn. He was a strong character, and wielded a commanding Christian influence in the church and community. A suitable memoir will be sent later."

— The Clinton Avenue Congregational Church of Brooklyn, New York, has tendered a call to Rev. Dr. Nehemiah Boynton, formerly of Boston, to become its pastor, to succeed Rev. Dr. Thomas B. McLeod, who recently resigned after twenty-five years of service. Dr. Boynton is now the pastor of a large church in Detroit.

— We are pained to announce the death of Mrs. Salome D. Hambleton, wife of Rev. W. J. Hambleton, which took place at their home in Auburndale, Jan. 21, from pneumonia. This good woman, whose name is fragrant in "all the churches," had just passed her 75th anniversary. One son, besides the husband, survives her. An obituary will appear at an early date.

— President James B. Angell formally tendered his resignation as president of the University of Michigan on Jan. 20, on the ground that it would be to the advantage of the University if a younger man were called to the presidency; but the board of regents declined to consider the resignation, passing a resolution of a very complimentary character to President Angell.

— All who knew Mrs. Elvira C. Leavitt, wife of the late Rev. Dudley P. Leavitt, of Melrose, will be pained to learn of her sudden passing from earth on Friday, Jan. 20, after three days' illness. No purer or more unselfish spirit ever shared the labors of a minister of the Gospel. Tender sympathy is extended to the three daughters and an only sister, Miss Luella Clark. A suitable memoir of this excellent woman will appear at an early date.

— Mrs. Mary Frances (Pray) Morrill, wife of William A. Morrill, of Dover, N. H., died from pneumonia, Jan. 17, after a brief illness, aged 72 years. She was a woman of unusual gifts and graces, wise, winsome, and greatly useful, for many years a member of St. John's Church, Dover, an active member of the Woman's Christian Temperance Union, and treasurer of the Children's Home in that city since its organization. Five daughters beside the husband survive her.

— The lecture on the "Far Eastern Question," by Rev. David S. Spencer, D. D., has been heard recently in several of our churches, and is pronounced an unusually clear and strong presentation of a question of great interest just now. Dr. Spencer is eloquent in a peculiarly lucid and earnest speech and manner, which easily carries his audience with him. The lecture is a

great missionary address, although little is said about missions. It ought to be heard by all our congregations. Dr. Spencer returns to New England again soon. His present address is 253 College Avenue, Kingston, Pa.

— A note from that gracious and greatly beloved veteran, Rev. H. C. Dunham, of Winthrop, says: "Abel Stevens was born in Philadelphia, Jan. 19, 1815, making this his 90th birthday if he were living. Of him Bishop Waugh said, many years ago: 'He is the most talented man in the Methodist Episcopal Church.' He was indeed remarkable — an eloquent preacher, able



ABEL STEVENS

writer, wise administrator. The great historian of Methodism, his brilliant volumes will be read with interest two hundred years hence. It is well to keep his memory green in the church." He was editor of ZION'S HERALD from January, 1841, to July, 1852. Mr. Dunham closes his letter with this victorious note: "My 92d birthday occurs on the 19th of this month. I am in fairly good health, blessed with a contented mind, and hopeful for the great future."

— On Wednesday evening, Jan. 18, Mr. Curtis G. Metzler and Miss Caroline M. Phillips were married in St. Mark's Church, Brookline, in the presence of a large number of relatives and friends. Among the guests were a good many people prominent in political and social life. The ceremony was performed by Rev. Geo. S. Butters, D. D., pastor of the church. A brilliant reception followed the ceremony at the church at Hotel Somerest, Boston. Mr. and Mrs. Metzler have gone on an extended tour through the South, and after March 1 will be at home at 333 Commonwealth Avenue, Boston.

BRIEFLETS

We are gratified to present in the Epworth League column this week an inspiring "Message" from Bishop J. F. Berry, president of the Epworth League.

The central facts of nature are all more or less spiritual in their significance. The deeper one goes into nature's laws and manifestations, the more evident it becomes that the material world is really a great object-lesson, revealing God's method of dealing with spiritual beings.

Dr. W. F. Warren writes: "One more sign of sunrise! Thank God, and congratulate His kingdom. I allude to Professor Rishell's admirable new book: 'The Child as God's Child.' How slow has been the Christian world to take in those imperial utterances: 'Suffer to come! . . . Forbid not! . . . Of such is My kingdom!'"

We have been privileged to examine a bound copy of Dr. James Boyd Brady's volume entitled, "Beacon Search Lights on Pioneers and Millionaires," from the Cushman Press of Boston. It is an 8vo of over 300 pages, printed on heavy paper, and in splendid type. It is to be bound in levant, a very rich and handsome volume in its make up, costing \$5. It is to be presented to the millionaires of the country. The book is written in Dr. Brady's characteristic style, the subject of the needs of the pioneers burning in his soul finding herein classic and passionate utterance.

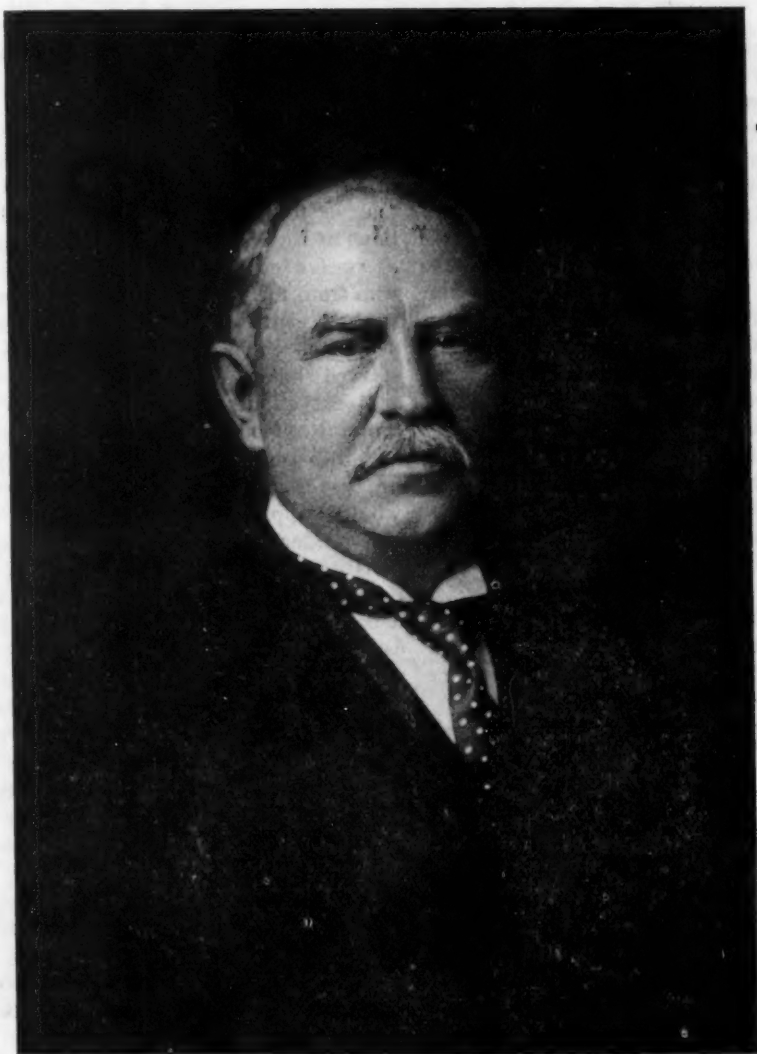
General Stoessel showed good judgment in stopping the sale of alcoholic liquors in Port Arthur. He considered that music was far preferable to intoxicants for his men, and accordingly gave them, as long as he could, two concerts daily. General Kuropatkin is disposed to shut up the bars along the line of the railway. When the Russians drink less, they will win more successes. Vodka is not compatible with victory.

On a recent Sabbath at our church in El Oro, Mexico, a mining town 9,000 feet above sea level, a most impressive service was held. The presiding elder, Dr. John W. Butler, preached to the English congregation and baptized two Chinamen. The audience was greatly moved as these sons of the Orient thus publicly confessed the Christ who had found them in this distant place.

It is possible that there has never been an age at once more religious and more worldly than this — at the same time more philanthropic and more pleasure loving. It becomes, then, the serious business of a believer to take prayerful care that amid the manifold exactions and distractions of this highly organized twentieth century existence, and the multiplication of all sorts of business and social engagements, religion be kept at the heart of his life and the love of Christ be enthroned over all his activity. While the tides run all ways about him, the Christian must hold his helm steady and true, and aim for the heaven beyond the flood.

The president of the Methodist New Connexion, preaching recently at the opening of a new church at Malin bridge, Sheffield North Circuit, enlarged on the need for men in middle life, "who had suffered worldliness to creep in, to go back to the loftier ideals and spiritual ambitions of their earlier days," accepting the church responsibilities for which their experience best fits them, with a new enthusiasm born of a renewed spiritual baptism. There is many a man who, while not exactly a backslider, has somehow lost through the attrition of the years the richness of his "earliest love." The caution of the preacher above referred to is timely, and as appropriate in America as in England.

Theodore Woolsey, afterwards president of Yale College, when studying in Germany wrote to his father in America: "I should think my existence insupportable and a burden if I had not an aim to be useful in my day and generation." True culture always feels the *noblesse oblige* of



Austin Barclay Fletcher, A. M., LL. D.

MR. FLETCHER was elected to succeed the late Governor William E. Russell as a trustee of Boston University. Like his distinguished and beloved predecessor, he has proved a generous, loyal, and very wise supporter of the institution. He is one of the trustees to whom the governing board of the University involuntarily turns in extremity for counsel and direction. Born in Mendon, Mass., March 13, 1852, he is a direct descendant of Robert Fletcher, who settled in Concord in 1630. He has been the president of the Fletcher Family Union for the past sixteen years. His mother came from a Connecticut family, many members of which, including Capt. William Durkee, of Bunker Hill fame, served in the War of the Revolution. A member of the New York bar since 1884, he has an extensive practice, largely for corporations, and bears an unimpaired reputation. He is president of three large corporations, is a director in various banks and corporations, is first vice president of the New England Society of New York, is a member of the Lawyers' Club, the New York Athletic Club, the Metropolitan Club, the Union League Club, and is a Knight Templar. He was graduated from three post graduate departments of Boston University — the School of Oratory, the School of All Sciences, and the School of Law. Though an exceedingly busy man, as he must be, he devotes much time to educational and philanthropic enterprises.

social service. The academic and altruistic ideals are not incompatible. The conviction which came to the youthful Woolsey is the moving spring of the settlement enterprises of Oxford, Cambridge, and other universities in England or America.

God often answers prayer, not literally and exactly as the petitioner asks, but in some way that not only fulfills the petitioner's real desire in the end, but in the meanwhile brings him a greater blessing than he had the insight or the faith to ask for. Before any believer writes a prayer down as "unanswered," let him pause and consider whether God is not answering it in a larger and more beneficent way than he anticipated.

Some one once remarked concerning the Duke of Wellington that he "did his duty as naturally as a horse eats oats." The implication of this homely figure is that the great Duke, by the practice of

duty, acquired an appetite for duty, and found a positive relish in being and doing good. They that "fill" themselves with the performance of duty, paradoxical as it may seem, "hunger and thirst" yet the more for larger tasks to achieve and grander sacrifices to make.

Charles Darwin confessed that he was amazed to speechlessness that people could be afraid of truth. There are people who are not only scared but also are made mad by truth, when it is discovered in unwelcome forms or with inconvenient implications. Just as truly there are other people who are not afraid of truth, who are not disturbed by facts that are facts, but who dread the exploitation of unproved hypotheses and deprecate the advertisement of pseudo scientific "conclusions" under the firm name of Fact & Reality. Give us all the truth there is. We are not afraid of that. But dub not each fantastic fancy or

inchoate reasoning with the royal name of learning.

"Evangeline" has been excluded from some of the schools of Canada on the ground that it has an "anti-British taint," and is "becoming stale to the teachers." This is certainly frank criticism, but it is somewhat preposterous. A good many books no doubt become, in the course of time, by oft repetition, stale to the teachers; a text book, many times pondered, may be tiresome to the pedagogue; but a new set of pupils is always coming along and passing through the school mill, and to these successive files of humanity all

Continued on page 128

Go Forward

WHILE accepting the familiar statement that every Methodist minister should be his own evangelist, we are convinced, from experience as well as observation, that our ministers can render each other much more important aid in union evangelistic services, or what is known as "group meetings." As an illustration of this fact, we call attention to a report of an effort of this nature on another page entitled, "Splendid Evangelistic Experiment." Burdened with the conviction that very much more ought to be achieved in evangelistic results in this city and its suburbs, we suggested to Dr. Crane, of People's Temple, that arrangements be made to hold a series of special services in his church. To this suggestion Dr. Crane responded with characteristic promptness and earnestness, and our proposition fruits in the excellent and timely appeal to "The Methodists of Greater Boston," which appears on the inside of the cover. That there is a profound and general desire among us to see a sane, normal and healthy revival, is attested by the names of the distinguished people endorsing the appeal, all of whom, with a single exception, lend their support to the appeal at the request of the editor.

We are confident that if, as is proposed, our two Bishops, with the advice and help of the presiding elders, are given full charge of the planning and management of the proposed meetings, and if our ministers, more especially those who possess evangelistic gifts, are utilized, great good may be accomplished. What is needed most among us, just at this time, are effective object lessons showing, afresh, how to pray, to preach, and to labor to win souls for the kingdom of Jesus Christ. We are like the affrighted and well-nigh paralyzed Israelites encamped on the shores of the Red Sea. What is needed is not more drilling of forces, nor more of consultation and suggestion as to the way of possible relief and victory, but authoritative leadership which shall command us to "Go Forward." Evangelism is in the air. Devout souls catch the unmistakable premonitions of God's going forth. The Holy Spirit is waiting for open, frank, eager, expectant hearts, that it may clothe them with power. Shall He fall upon and fill us for evangelistic service?

"Go Forward" is the one supreme command to every Methodist minister and layman who reads these lines. It determined to have a revival and willing to pay the price for it, it crying out in real soul agony for a revival as did John Knox when he said, "Give me Scotland, or I die," suiting the action to the burden and the prayer, the revival will surely come. Let the union or group meetings by our own ministers be tested everywhere. Our columns are open to help on such evangelistic movements in every possible way.

THE WORTH OF LIFE

REV. CLEMENT E. HOLMES.

My heart leaps up, O God, to Thee!
It meets Thy condescending grace,
And longs to see Thy glorious face —
To worship, love-inspired and free.

Thou dost discern the soul's intent
When first it moves with mute desire
To seek the Source of life; and fire
Is from Thy kindling altar sent.

Make me to feel the worth of life —
How good, O God, it is to be!
To think and love and live in Thee,
Untouched by any inward strife.

Lift all myself, I pray, to Thee!
May heart and mind and strength
and soul
Be knit into a living whole
To worship for eternity!

Northampton, Mass.

FIRST IMPRESSIONS OF CHINA

BISHOP J. W. BASHFORD.

TRAVEL in China, so far as the first six weeks of experience extend, is by boat, in chairs carried by coolies, or on foot.

The Boats

are steamboats built after American models, running up and down the coast, and reasonably comfortable. Next to these are Chinese junks, which correspond rudely to our American sailing vessels, but which are modeled after the caravels with which Columbus crossed the Atlantic. The deck rises high out of the water both fore and aft. The junks are propelled by two huge sails and also by oars. The sails are often so old that they are composed of hundreds of patches, and there are hundreds more of holes in a single sail; an American would not risk crossing a mill pond with such a sail. The Chinese strengthen their sails by strips of bamboo passing cross-wise about two or three feet apart. I have seen scores of sails which look as if they had been in use for a hundred years; this is the first hint of Chinese poverty.

Houseboats are next in size to the junks. They vary from fifty to sixty feet in length, and usually have in the centre a round arched covering made of bamboo plaited, hence they somewhat resemble the old-fashioned covered wagon. These boats are propelled by sails and oars, and are much used on the rivers and along the coast; their owners get a living by fishing, and by carrying traffic, and the great advantage of the houseboats is that millions of the Chinese live in them summer and winter. Children are born and live and die upon these boats. The children usually wear only a single garment; they are put into a cage when very young, and when a little older are tied by a rope round their waists so that when they fall overboard they can be hauled up without being drowned. It is a sad fact, however, that thousands of girl babies are thrown overboard at their birth. I was offered a girl baby the other day for ten cents. The children when very young learn to push the oar, for the Chinese row by pushing rather than by pulling.

On land foreigners and wealthy Chinese travel by

Sedan Chairs

made of plaited bamboo, which are suspended by two poles on the backs of coolies; two coolies will carry a man twenty-five or thirty miles a day, especially if he walks a few miles to encourage them in their work. I was surprised by having four coolies assigned to my chair, and on inquiry learned that this was due, not so much to my size, as to my rank. I was very willing, however, to pay extra, for the burden must be a fearful one upon the men. It was the rice harvest and labor was very scarce, so we paid our coolies a dollar a day each, Chinese money; this is fifty cents a day of our money. But we paid the coolies only during the time they were carrying us, and they received nothing for the return journey. This cuts their wages to twenty-five cents a day, and out of this they must provide food and lodging. I am told that often the missionaries pay only twenty-five cents a day Chinese money, and that these wages are twice

eight cash for a bowl of sweet potatoes, each bowl containing three or four potatoes and the water or soup in which the potatoes had been boiled. The restaurant keeper, whose kitchen and dining-room is the street, will often throw some vegetable into the water to give it a taste, or, better still, drop a bit of pork or chicken into the water. A coolie will usually eat four or five bowls of potatoes and one bowl of rice per day; as the rice costs ten or twelve cash, the day's meals will cost him from forty to sixty cash, or from two to three cents of our money. Often, indeed, the coolies appear to have been half starved before their employment, and will eat about two or three times this amount of food for the first day or two.

Ponies are little used in southern China, because it costs more to keep a pony than would support two men, and two men can render much more service than a pony. Competition is reduced to a fine point in the Celestial Empire, and when it comes to a bare living wage, the coolie can drive out the pony. The only animal used to any extent in southern China is

the ordinary cow or the buffalo cow. These could not compete with the coolies were it not for the fact that the Chinese raise three or four crops a year, and thus have occasion for much more constant use of the cow upon the farm than we have for our horses, and also for the fact that the cow gives milk. My impression, however, is that more than half of the work of breaking up the rice fields is done by men and women rather than by the cows. When the cow is used the yoke consists of a bent stick placed upon the neck of the animal, and the two ends of the stick are tied by ropes to the plough. The bent stick is not held on the neck by a bow; the American ox-bow is at least a hundred years in the future for China. The plough has one handle which



BISHOP JAMES W. BASHFORD

the usual wages paid to coolies. In many cases a missionary will start out with a small bundle of clothing and a book or two, and after walking two or three hours hire a couple of coolies, who are waiting at every village for employment, and ride an hour or two for rest, and then walk on to the end of his journey.

Probably our missionaries are right in estimating that the hired men of China do not earn more than an average of

Five to Six Cents a Day

of our money; many indeed put the average at a lower figure. Out of this income the laborers must support themselves and their families. I can readily believe the statement that millions upon millions of Chinese live upon an average of two cents a day for each member of the household. Our coolies paid from six to

the man holds with one hand, and carries in the other a rope fastened to a ring in the animal's nose, and often also an ox-goad. The plough has an iron share six or eight inches wide, which curves into a mould board; it differs from the plough used in Palestine in the time of Christ only by having more iron for cutting and turning the soil. Every pound of grain carried to market, every piece of wood or stone, every bale of straw or hay or goods transported, is carried by men and women.

After a long journey one day we stopped at one of our chapels over night, because the chapels are much freer from fleas and from that other insect nameless in first-class American newspapers — but unfortunately not extinct in America — than are Chinese inns. We were met a mile out of the city by a delegation bearing banners

and firing crackers, and were preceded through the city by a Chinese band and followed by a demonstration resembling the 4th of July. We had not been in the church two minutes before it was packed with a throng eager to see and hear the foreigners. I promised them that after supper I would preach, and no text seemed so suitable as Christ's words: "Come unto Me all ye that are weary and heavy laden, and I will give you rest."

Roads in China,

even including the great provincial highway of Foochow, vary from three feet in width through the rich valleys to six or eight feet over the mountains. The real road, however, consists of stones dropped down through the valley and over the mountains as stepping-stones, often not more than two feet in width. Such a road is impassable by a wagon or a bicycle. These flagstones were never dressed, but they are often worn smooth by human feet. The Chinese coolies who carried us on the journey wore sandals made of straw. These sandals cost ten to twelve cash a pair. It takes ten cash to make a Chinese cent, and the Chinese cent is worth half an American cent. For steady tramping over the stones these sandals will not last more than a day or two, but for work on smooth dirt floors they will last for weeks or months. The coolies and indeed all the laboring classes of China wear only two garments, a pair of pants reaching a little below the knees and a shirt which hangs outside the pants and reaches a little below the waist with the men, and almost to the knees with the women. Blue cotton cloth is the universal staple for such clothing. The women of China are very modest in dress and manners.

I have not yet reached the stage of civilization in which I can ride on the shoulders of women, and the women seldom serve as chair-bearers save in their own families. Last spring a missionary gave his cook money with which to pay his transportation to a summer resort. The wife and sister had not reached the dignity of cooks, and the cook had them carry his chair and put the money in his pocket. Will our American division of labor ever reach so fine a point? Whenever we traveled all day, Mrs. Bashford and I walked from one to three hours, largely, I fear, for our own relief, but partly also to relieve the bearers.

When Bishop Goodsell arrived in Foochow, the Chinese servant announced in pidgin-English, "Number one topside joss pidgin man have got." A "number one" man means a great man like the governor of a city; a "topside number one" man means an exceedingly great man like the governor of a province; "joss" means god or religion, and "pidgin" means business. Translating the message, you will see that the coolie announced the arrival of an exceedingly great man whose business is religion. Perhaps more ministers would become great if they made religion their business also.

Travel has one exceedingly disagreeable feature. The vaults for the villages and for every house are located by the side of the road, and are always open; and as the villagers are frequently spreading the contents over the fields, the odor is nauseat-

ing. One cannot eat an uncooked vegetable like lettuce, radishes, tomatoes, or cabbage, or drink a drop of water or even a drop of milk until it has been boiled. I wonder if the Chinese have any sense of smell left? Another unpleasant feature is the necessity of sleeping occasionally in native inns; you always carry your own bedding, but the frame on which the bed is spread, or the floor, is alive with fleas and other vermin.

Our Food on Journeys

generally consists of canned goods, and canned butter brought from America or France is usually a little soft or sometimes slightly strong. But we get plenty of chickens and usually good eggs and persimmons — a delicious fruit. Besides, people who are out on a picnic must not expect the luxuries of an American parsonage. Our worst struggle was with mosquitoes, though we carried netting on the journey. Recently I fought mosquitoes most of the night, and next morning, as I set out on the journey with face swollen with mosquito bites and lips swollen by sunburn, I wrote in my notebook: "Fearful sense of depression and homesickness, face and lips swollen, crowds pressing upon us every day, and so close that the small seasons our food, ears wearied with a babel of jargon, nose nauseated with noisome smells, eyes weary with the sight of men and women doing the work of animals and machines, with the hourly sight of coffins and the continual sight of graves, and over all the dark pall of superstition and hopelessness."

Well, if one is bent on becoming miserable, he can find plenty to grumble at in China. But many people, especially the rich, find much to grumble at in America. Even rich men in America go on hunting excursions in which they suffer much more loneliness and hardship than we have endured. This trip is either a prolonged picnic or a lugubrious journey, and ninety-nine days out of the hundred I regard it as a picnic, while Mrs. Bashford so regards it all the time.

A cheering fact is that the missionaries always welcome us with

Open Doors and Open Hearts,

and I never met a people who average so high in unfailing good cheer and untiring industry and power of initiative; it is an inspiration to associate with such people. Better still, the Chinese people are so grateful for the slightest favor shown them that one no more feels like deserting them after he once comes to know them and has experienced their gratitude, than an older school boy feels like deserting his younger companions. The best of all is Christ has the remedy for China's ignorance and superstition and impotence and sin. We know that Christianity comes from God just as we know that the sun is His handiwork, because of the life which each brings, the one to the earth and the other to the spirit of man. I seem almost never to have known before the meaning of the word Gospel, "good news." I have had the pleasure of preaching thirty-eight times during the last six weeks, of inviting people to the altar nearly half the time, and of always seeing the altar crowded by those eager for fresh consecration, or anxious to begin the Christian

life. Hence we enjoyed our Thanksgiving at the home of Rev. Dr. and Mrs. S. L. Gracey, our American consul at Foochow, and with an American service held by the missionaries, perhaps with as deep a sense of gratitude as we ever felt at any American Thanksgiving.

We start tonight on a journey of three months up the Yang-tse.

Shanghai, China.

OUR BISHOP'S ENGLISH

REV. GEORGE S. BUTTERS, D. D.

TO hear good English from the pulpit is a means of grace to an intelligent Christian. The preacher of the Gospel is a public educator, and needs for his thorough equipment the most careful training in English. There is some ground for the fear that our theological schools are not as faithful on this line as the needs of the student and the influence of the pulpit demand. Preachers study preachers, and when a chief pastor is a model in his use and command of his own language he becomes a public benefactor.

Our resident Bishop, Daniel A. Goodsell, is a master of good English. He will pardon this reference when he knows that my object is not so much to compliment him as to help our brotherhood of preachers who are seeking to cultivate a good English style. The Bishop is a delightful conversationalist and narrator, but it is all on a high plane. I have never heard from him a cheap word or slang expression, and I understand these are eliminated for conscience' sake. In address and sermon, delivered extemporaneously, you are surprised at the accuracy, discrimination and dignity of his language, and there is no affectation or studied expressions that smell of the lamp. His humblest hearer can understand him and the most learned man in the congregation delights to follow him, for the thought is choice like the language, and the Bishop is abreast of the times.

I understand that for twenty-five years he wrote with great painstaking and unsparing criticism. He studiously left out unnecessary words, and avoided themes and expressions that would cheapen his ministry. He studied words and their meaning with unusual care and was constantly adding to his vocabulary. He committed Scripture in childhood and youth, and nothing can surpass the King James version for clear and vigorous English. His fondness for music and poetry familiarized him with the best hymnology, and the liturgies of his own and other communions have been intellectual and spiritual food. His work for years as secretary of his home Conference must have had its literary discipline, and the thousands of letters from his warm heart to his brethren in the ministry have helped cultivate conciseness, directness and sympathy in language as well as in life. Added to all these, companionship with the best literature and the best people has given him in his maturity an English style that is a credit to him and an honor to the episcopacy.

Brookline, Mass.

— He is a wise man who wastes no energy on pursuits for which he is not fitted. — Gladstone.

IS IT "A LOST ART?"

REV. CHARLES W. CUSHING, D. D.

RELIGIOUS life, like every other kind of life, involves growth, and growth generally necessitates change. So it is not strange that we find the way in which religious life manifests itself changing somewhat from time to time. In fact, we should rather expect this. But it would be very unfortunate and contrary to the ordinary law of nature if these changes should be for the worse rather than for the better. Some marked changes have occurred in the methods of conducting religious worship and in the characteristics of religious life within the last fifty years or more, which are of sufficient significance to demand attention. It will always be true that in persons of equal piety and devotion there will be a wide difference in the manner in which expression is given to these characteristics or experiences. But it will be exceedingly unfortunate if anything important to true religious life should give place to something less important, or be allowed to die out entirely.

My mind often goes back to the prayer-meetings in New England of fifty years ago and more, and more especially to the Sunday evening prayer meetings, when the large prayer rooms built with special reference to these meetings would be crowded to the doors, and not with Christians only, but with many irreligious who were attracted by the hearty music as well as by the earnest prayers and inspiring testimonies. It was a rare thing in those days to have preaching on Sunday evening; and it is still a question in the minds of some whether, on the whole, the change has contributed to the greater advancement of the cause of Christ. It is quite obvious that the bulk of the laity have lost power by the loss of such opportunity as those prayer-meetings afforded for the exercise of spiritual gifts. The week-day prayer-meetings which still remain have no such attractions for the irreligious, and consequently no such stimulus for Christians.

Frequent exercise of any gift develops power in the use of it, and hence frequent exercise of the gift of prayer, and especially when that is accompanied by circumstances which are calculated to awaken unusual interest, results in the development of a gift in prayer quite in contrast with what we find in many churches today. But this was more particularly manifest in the prayers of godly women. Every one familiar with those days will remember the marvelous gift of some women in prayer. True, the same power was manifest occasionally in men. But my memory brings up before me the names of more women than men who could command this well-nigh super-human power, or who could command it more absolutely than men. I have sometimes wondered whether this indescribable gift was still found in churches which it has not been my good fortune to know, or whether it must be classed among the "lost arts."

I am sure there are not a few still living in New England who will recall vividly such women as the wife of Rev. David Packer, of Vermont Conference, and their never-to-be-forgotten prayers. I recall

one thrilling incident which occurred when I was but a small boy. It was at my father's house where Mrs. Packer was with an infant daughter which was given up by the physician to die of diphtheria. But recently Mrs. Packer had buried a little daughter of the same dreaded disease. Now she knelt beside the cradle in which her baby lay to plead for its life; she plead as only a Christian mother could plead, until it seemed that an Infinite Heart must be callous which could resist such pleadings. But suddenly she paused, as though she heard the voice of her Saviour saying: "Suffer the little one to come unto Me." In an instant all was changed. She gave up her darling with a trembling voice; and when she tenderly took the precious babe from out of her own loving arms and out of her mother's bosom and laid it on the loving arms and in the infinitely more tender bosom of her loving Lord, it was enough to melt a heart of granite. Every one within hearing was convulsed as though our hearts would burst. I never heard another such prayer. Again and again I have known strong men to sob like children under the influence of such prayers. Are they still heard?

In 1862, when pastor of State Street Church in Troy, N. Y., there was in my church a very quiet, unimposing woman, a Sister Davis, who had much of this same power in prayer. Whenever any obstacle was encountered, any difficulty to be overcome, all eyes were turned toward Sister Davis, and everybody wanted her to pray. And this was not strange, for usually her prayer would clear the sky of every cloud and bring all into harmony. Even irreligious men who were not members of the church, after every other experiment had been tried, would turn to Sister Davis for help. And it was well; for it was marvelous to see how, oftentimes, the faith in these prayers would work out the desired result. And I am led to ask if this element of power has been lost to the church. I am convinced that the majority of the church have but little conception of the real power of prayer.

I recall a prayer-meeting in my father's old kitchen in New England, seventy years or more ago. I have the impression that it was a quarterly meeting prayer meeting. The room was one of those famous old New England kitchens built for a family room for a large family. Not less than one hundred, I judge, were seated on boards laid on sap-tubs. The meeting was progressing in power. The singing was rapturous, the testimonies were thrilling, and the praying was with unusual power. There were two men present who were rather decidedly irreligious, who had come in out of curiosity. They were seated far in away from the door. At length some one was praying with authority. The place was becoming too warm for them and they decided to go out. Arising, they started quietly for the door. But they had not gone far before one of them fell. The other soon followed. The praying continued, and both were converted men when they arose. That was a time when Christians were traveling and souls were being born into the kingdom.

I greatly enjoy the quiet, simple prayer

which melts the heart. But there come times when it seems that nothing will avail but the prayer of some one who like Elijah can mount the skies, dictate to nature and demand the unlimited blessings which are placed at the disposal of faith.

May the God who in His mercy breathes forth the power to pray the prayer of that faith which revels in the Divine authority of "Be it unto thee as thou wilt," pour upon His church a baptism of the spirit of mighty prayer! May we be gladdened again with the triumphant voice of woman in all-conquering prayer!

Rochester, N. Y.

THE PARSON OF A TOWN

REV. GEORGE THOMAS SMART, D. D.

THE life drawn by Chaucer is often that of men "sensible only in their duller parts;" but sometimes he comes in hearing of the choir of heaven. So effectively was this the case in the brief character of the "Parson of a Town," that later men have tried to catch again his note of intensive simplicity. Goldsmith tried it twice—once in "The Deserted Village," and once in "The Vicar of Wakefield"—and no less a critic than Goethe applauded his attempt.

I am not to adventure so great an enterprise in what follows. I cannot draw on my imagination so finely; but I am impelled to say that I have found Chaucer's Parson in very life. Why, indeed, should not the creatures of fantasy inhabit earthly tabernacles? Surely, somewhere among the millions of earth there must be a counterpart in the flesh, of the immortal creations of the mind.

The first time I ever saw the Parson was in a brook, where age-long currents had washed out deep holes. He stood in one of these, the water flowing about him, as he baptized a woman one raw, spring day, while a little crowd of folk stood by the edge of the stream quaveringly singing a hymn. The halting, uncertain notes of the song were hardly victorious over the noise of the stream, and they resembled, a little, some litany of mitigation intoned to appease divine wrath. Frosty and weatherbeaten, the faces of the attendants seemed strangers to the fine distinction of joy.

I had just come to the little town, and had been bespoken as a guest at these solemnities, but I felt heartless and chill. It was not for long, however, for the Parson, after invoking a benediction, came forward rapidly and greeted me, having guessed my person. He was lank as the Ancient Mariner, and was clad in ill-fitting garments that clung about him like seaweed. Yet you scarcely noticed his strange figure, so much like that of the portraits of fifty years ago, because his twinkling black eyes, ever in motion, transfixed you, barely permitting you to wonder at the philosophic breadth of his brow.

The men and women constituting the Parson's congregation were socially uneminent. But they were immensely serious—too serious, perhaps, thrusting their solemn dogmatisms a little too forward, and "brothering" you and "sistering" you, without any response of heartiness on your own part. They held a doctrine of simplicity, which rent away

the illusions of the imagination, forgetting that only the giant race can afford to go as barely as they tried to do. They expressed their beliefs with the literalism of a law-text, and they were as matter-of-fact as trade. They were sure of heaven because it was nominated in the bond. I do not wonder that they counted earth's fierce vanities so little; for the earth they looked at disconsolately was hardly worth being sure of.

It was strange, I thought, as I came to know him, that the Parson should be the prophet chosen by these limited souls, hard in their literalism, born under the law. But there was a subtle connection. The Parson, like most childlike people, was persuaded that epigram was philosophy. And epigram is as neat and conclusive as law. I have known him to ruminate over a truth several days, and then be delivered of a statement which he deemed final. In this he was like the mystics, who sought to comprise the All in one final emotion. Both failed, perhaps—but nobly. While the Parson could not see that all epigrams and proverbs leave out half the truth, his literal flock could see that they were portable at least. Here the literalist and the mystic came together.

The Parson's method was weak, let us admit, but his life was strong in faith and works. If a youth quoted a flaming speech of Carlyle's in his hearing, then the Parson urged him to go on to an enlarged utterance, with the ministry as a possible glory. If another showed business ability, forthwith the Parson proffered him a sum of money, large for a man so simple in life, with which to tempt the bleak visage of trade.

Sometimes the Parson lost his money, sometimes he erred in his theological judgments; but he affirmed that these adventures of faith were good for him. He needed, and hungered for, human relations. He was a foredone optimist.

While living in the town I had grown intimate with him, and our converse was most happy; for he delighted in the success of younger men, and said without flattery or regret, "I shall never be able to do what some can do," adding, "And yet what I can do is needed. I have my work to do and talents which make it easy." He was sincerely happy in what he called his "limitations," glorying in his shame, because it made him contented, and content is greatness, though he did not know it.

I found out the Parson's hunger for human relations rather strangely. Some years after I left the town, the Parson also removed, and suddenly he sent me a scrawled post-card bidding my presence at a reception soon to follow, later sending me word of his happiness in his humble work. When I reached his home, he took me to the old fort, now used as a park, and recited to me the history of the place, as though he had always lived there. His narrative was deliciously sympathetic and I wondered at his fervor.

At the reception, after kind words from others, the Parson spoke, and this is what he said, as nearly as I can recollect: "This is a happy day, my friends, for me. I feel your kind words, and I know that you mean them. I love to be surrounded by happy human faces, and I like to try

to make the number grow. I need men, and it does me good to believe that they need me. Since I came hither, I have been looking up the history of your town, and I learn that men of my own name were pastors here for two generations in its early life. And I have learned, almost by accident, that men from this town founded the western State where I was born. It is, therefore, quite possible that, after all, I am just coming home. I feel as if some part of my life belonged here in a day now so distant that it is forgotten. I have a consciousness that my life is now to be rooted in its native earth. If this is true, what fruits we ought to see!"

All this is simple, even to the verge of artlessness. And it is like many a post-prandial felicitation, when momentary colors hide the sober truth. But the Parson meant every word. For the moment he had found his place, with some delicate potential relations with the past, no longer an emotional Israelite, at least attached to venerable antecedents by similarity of name, and labor, and ideals.

And so I left him to test his illusions, hoping that the hot crucible of experience would spare them, though it might refine them. At once, indeed, he began to work them out in actual form; for he sent to his distant home for certain family portraits which brought him several generations nearer the hypothetical kinsmen who had labored in the ministry of the church he now served.

Dear, old, gracious, unsophisticated soul! God bless you! for long before the doctrine of "the simple life" became a dogma to be hurled from public platforms or shouted on our streets, you found it!

Newton Highlands, Mass.

PHILADELPHIA CONFERENCE LETTER

"VENAS."

WE have been hearing a great deal recently about the dreadful dearth of revivals in the Methodist Episcopal Church. Such a thing surely cannot be said about matters in the Philadelphia Conference. A recent session of our Preachers' Meeting was entirely given up to accounts of revivals of religion which have recently occurred, or are now occurring within the bounds of the Conference territory. If the spirits of the fathers were present they certainly must have rejoiced as brother after brother arose and related God's outpoured grace in their charges. The meeting was the regular monthly devotional meeting, and was under the charge of Presiding Elder Bickerton, of the West District. As preacher after preacher told of conversions on his charge, the brethren interspersed such testimonies with song, and the old hymns of the church were sung as only Methodist preachers can sing them. It was a time of great spiritual refreshing.

Union meetings between groups of contiguous churches have been quite in favor, and for the most part quite successful. A great meeting was held in the fall, the six churches of the Manayunk and Roxborough neighborhood of Philadelphia uniting. The churches were Ebenezer and Mt. Zion, in Manayunk, of which Rev. Everett D. Decker and Rev. Garbutt Read are pastors respectively; Emmanuel and Central,

of Roxborough, of which Rev. A. Percival Hodgson and Rev. T. M. Jackson are pastors; Wissahickon Church, of which Rev. W. H. Lindemuth is pastor, and Ridge Avenue Church, of Upper Roxborough, of which Rev. A. D. Geist is pastor. The meetings were held one week in each church, every pastor in the group being present each evening, and many of the members of each church being continually represented. All these are large churches, and their auditoriums were crowded each evening. Between four hundred and fifty and five hundred souls were converted and added to the church, and each one of the churches received great inspiration.

A little later a group meeting was held, in which Fairhill Church, Rev. Cornelius Hudson, pastor, Elen, Rev. W. A. Ferguson, pastor, and Simpson Memorial, Rev. E. W. Hart, pastor, united. These are large churches in the Kensington District of Philadelphia. In this case meetings were held two weeks in each church, the pastors did most of the preaching, and several hundred souls were converted and added to the church. Beside this the churches were very greatly built up in their membership, and an added inspiration given which will greatly help in the work of the future.

The great Kensington (Old Brick) Church, of which Dr. Bamford is pastor, held a month's meeting in the fall in which one hundred and fifty souls were converted. Dr. Bamford has been pastor of the Old Brick Church for three years, and in that time nearly five hundred souls have been converted at her altars. This is one of the oldest of our churches (its one hundredth anniversary being recently celebrated), but its pews are still crowded, and the old time spirit of aggressive campaign against the devil and his kingdom is still prosecuted.

Bishop McCabe is impressing himself mightily on the Methodism of Philadelphia, and on Philadelphia generally. He is taking a very great interest in the evangelistic campaign now being waged. He has recently been in charge, assisted by the presiding elders of a great meeting, union in character, held in Arch Street Church. That great church was crowded each evening and the Bishop plead for souls with old-time Methodist unction and power. And souls were converted. At the same time pentecostal services, in charge of Dr. C. M. Boswell, superintendent of our City Missionary Society, were held in Thirteenth Street Church but a few squares distant, at 4 o'clock in the afternoon, and were not only largely attended, but were productive of great inspiration and help.

Rev. D. C. Dorchester, one of the famous Dorchester family, has been transferred to the Pittsburg Conference, of which his father is a prominent member.

A wonderful victory has been achieved on the Quarryville circuit, where Rev. G. S. Kerr is pastor. A new church, which it built in the city would have cost \$7,500, has been built, at a cost of a little more than \$5,000, and dedicated free of debt. When it is remembered that this charge has recently been disrupted by actions on the part of a former pastor, which resulted in his expulsion from the Conference, this is a wonderful achievement. Mr. Kerr is to be congratulated on his success, which has been the result of faithful work and consecrated caution.

THE FAMILY

Thoughts for the Thoughtful

The Enthusiasms of the Spirit

Selections from a sermon by REV. OZORA S. DAVIS, of New Britain, Conn.

There are holy times when the soul is tuned and quivering to the winds of God. These are the critical moments of life. Then we are made or undone as children of the Father. The splendors of earth lie tarnished and tumbled before us; the king in his glory is dead. The richer splendors of the God victorious over human disaster unroll before us. Then we stand face to face with reality and opportunity. The enthusiasm of the spirit waits its natal hour in the soul. What of the soul's response? Duty and destiny are determined by the way in which we answer the enthusiasms of the Spirit.

This word "enthusiasm" is a very sacred word when we come to understand just what its content really is. We must seek its meaning far back in the springs of Greek poetry. There we read of men and women who were possessed by a divinity — in them a god spoke and moved — they were enthusiasts. This is the primal content of the term. It represents the human spirit in its loftiest moods; it stands for a man at his best. God is energetic in the enthusiast; enthusiasm is divine movement within the range of the human spirit. If it has shattered human traditions, it is because the divine was no longer in them. If it has propelled men to die with seeming rashness, it is because this central passion is greater and holier and far more worth the saving than the earthly life of any human spirit. Enthusiasm is simply divine passion moving in human endeavor.

We need this divine possession of the soul today in the whole sphere of our living. Not machinery, not money, not organization; but life, passion, possession, divine in source, in control, and in direction — oh, that is what our modern world, standing in the temple where the angels are even now singing their Thrice-Holy, must have! It is the new ideal, the greater consecration, to which we are called today.

The enthusiasms of the Christian people are the new defence of the Christian faith. The modern world is somewhat in the dark about the abstract terms of theology, but it understands love and sacrifice and honesty and faith. If you will study what Jesus said about the final judgment, you will be impressed by the universal comprehensiveness of its canons. Helping a poor man, caring for a sick man, encouraging a defeated man — every living being knows without being told what that means. It means love and faith and courage and enthusiasm. It means a living man, possessed by God, doing something to clear up spiritual darkness and dread. Those are the canons of the last assize.

I am anxious to say no word that will convey any sense of slighting the venerable and the necessary creeds and institutions through which the divine life has expressed itself in the past. But the need of today is for something deeper than this; it is for vision, it is for insight, it is for passion. We must have God-possessed men, but not in places of isolation, not in cells and monasteries. We must have God-possessed men side by side with their

fellows in the world's markets, in the factories, in the heat and heart of the struggle. Who tells us that God's voice cannot be heard in the hum of the world's work? Would he have us then forget that the hum of the world's work is also the voice of God? The word that finds response today is the word of passionate enthusiasm. It is sometimes rash, and it sometimes loses balance; but it goes to the point and it wins the soul.

I am not wrong in assuming that just now every one of us in this room is conscious of a call to us, personally, for service to the social or moral or spiritual need of life somewhere. We cannot delegate it; we cannot hire another man to do it for us. The shame of our modern failure is just here; we put our contribution with smug content into the envelope and think we are so wholly Christian because we have helped send our minister and our



REV. OZORA S. DAVIS
Pastor South Congregational Church, New Britain, Conn.

missionary in our stead. The gift is good indeed. The only difficulty with our giving is that it does not go deep enough. Not one in fifty of us gives to the limit of real sacrifice. The gift cannot take the place of personal service — this is the point which I wish to make. You must complete the donation in the envelope by the gift of yourself. Nothing less will serve the kingdom of our Christ.

It is no unknown and far-off prophet who stands in the presence of the unspeakable glory and hears with ravished soul the songs of the seraphim crying "Holy." It is yourself, it is I, who, in this holy temple, where God is being unveiled even in the autumn's glory and the beat of hammers and the throng of living men, stand upon our feet and hear, unless we stop our ears, the very Infinite uttering itself: "Whom shall I send, and who will go for us?" It is the enthusiasm of the Spirit. A nobler day never dawned for man than this; the holy city is descending; brotherhood is making progress; all the cry about a godless world is false. God is here; this Spirit over us is the Spirit of God. What shall

our answer be? What can it be less than this, as, in a new consecration, as persons and as churches, we bow our ready hearts and say: "Here am I; send me."

GRANDMOTHER'S SAMPLER

ADA MELVILLE SHAW.

TAKE it out about once a year and hold it in my hands and dream. It is a piece of linen canvas of a coarse, uneven weave. Age has tinged it brown. It is nine inches square and covered with borders, letters, words and figures, worked in a careful, simple cross-stitch of fine silk thread — black. Little "Lydia" finished it in the old town of Derby (Eng.) in 1820. She was about six years old then.

Samplers are curios now. We find them framed and hanging on the walls of the great-grandchildren of those who made them. Popular literature has taken them up. They are interwoven with history, and, photographed, give us many a quaint picture of the ways of our forebears.

But the sampler has passed, and we wonder what good old fashions respecting the training of little girls have passed with it. I can see her now, that demure, blue-eyed English child, putting in the painstaking stitches on the uneven weave. Doubtless it took her a weary, weary while. Doubtless she sighed for a run in the sweet English garden, or a walk through the streets of the queer old town. But I, who sat at her knee in later years, when her sampler was laid by and she had real grown-upstitches to make, know what a skilled needlewoman she was, and remember how I used to wonder at the patience

with which she would sit and sew hour by hour, making every stitch a bit of beautiful precision.

A picture of the great-grandfather hung on the home walls. One day she showed me — weeping over a little cotton square whose hemmed sides I had had to "pick out" several times — the small, dainty ruffles of his shirt-bosom. "I made him a shirt like that, my dear, before I was seven years old! I gathered and 'stroked' and stitched. It was almost worn out when it was finished. And you are crying over one plain little hem!" (I would cry over them yet, I fear, if the flying foot of the sewing-machine did not overtake them for me.)

There are many warning notes being sounded in the secular as well as the religious press of today, touching the character-tendencies of the modern child — that "free," "happy" little daughter of the republic who is not pricking her fingers over samplers or making ruffled shirts for her proud father. Good people are telling us that our children are running

wild, are depraved in thought, lacking in obedience, wanting in reverence. They are pointing out to us that our girls do not want to marry; that when they do they shun motherhood; that if motherhood comes, it is a privilege not understood and an opportunity sadly tampered with.

Old-time children worked *samplers*. The word and the act were significant. Our grandmothers began to be little women at once. Their childhood was maturity written small. Their juvenile tasks were samples of their adult undertakings. Thus they were prepared for life.

The writer knows that the little one who proudly pricked out the triumphant final "Derby, 1820," on the bottom of her sampler, never spent an idle summer in all her childhood. She never spent a whole day seeking for "fun" and thereby getting into a thousand mischiefs for which she had to bear punishment. She had certain "hours" for certain doings. There were her music and her lessons, her plain sewing and her pretty fancy-work, there were hours when some one read aloud, and even she had to listen. She shared in the *serious* life of the house. Was her mother preserving and pickling? She cut out the pretty "rounds" of white paper, or stemmed the fruit, or wiped the peaches, or watched beside the kettle to "tell mother when the first bubble comes." She dusted chairs and table-legs before she could reach mantels. She learned to sit still in church and to refrain from teasing at meal times. The life of the little child was a sampler — a miniature model of days to come.

That child was not unhappy. She had her playmates and her toys, but they were not supreme. Play was a treat — as it is with grown-ups! — not a surfeit yielding the inevitable results of selfish unrest.

It is a serious, yea, an awful, error to suppose that a child must have no responsibility, no cares — *i. e.*, no things to care for, no serious, sober, solemn life. A child who is always laughing, chattering, playing, running, shouting, whistling, jumping, pulling, hauling, is having — did he but know it — a *bad* time instead of a good time. He, too, is working his *sampler*. Later on what agonies of efforts at self-control he will suffer, what failures in attempts at maturity — because he never began to be mature.

The lovingest, most beloved and lovable parents we have ever met treat their children as little men and women — not in the manner of their clothes and in the ignoring of pert speech and sly disobedience, but in requiring of them to meet daily issues and questions with industry, with thought, with reverence, with self-control. "You can show this sampler to your little girl some day!" said the great-grandmother. Why not?

Ah! we need an American revolution. We need to turn back to some of the old ways. We need to teach the boys and girls how to work out samples of living that when some day we say to them, "You are of age now," they will know how not to take up as a new thing but to go on with the well-begun work of men and women who are to make the republic a glorious model for the nations.

Chicago, Ill.



Miss Juliette Smith

THAT we can present in our columns this week the face of this gracious woman, who is a special friend of the folks who spend their days in the two small upper rooms of Wesleyan Building where ZION'S HERALD is made, affords us pleasurable satisfaction. In her frequent brief calls she brings a sunshine all her own, the dull days seeming to grow bright, and the bright days taking on an added lustre, when she invades our sanctum with her cheery presence. Indeed, wherever she goes she carries an atmosphere of optimism and fairly radiates happiness.

Juliette Smith is a native of North Grafton, Mass., and was educated in the schools of that town, the Worcester High School, Boston Girls' High School, and the Boston Normal, and for many years was a successful and beloved teacher in the city of Boston. She joined the Methodist Episcopal Church under Rev. Dr. (now Bishop) H. W. Warren, and has long been an official member of Baker Memorial Church, Upham's Corner, Boston. In Sunday school, Chautauqua, and Epworth League work she has been prominently identified — work with and for young people especially appealing to her. As a class-leader of adults, or leader of a class of young converts, Miss Smith probably has no superior. She is now officially connected with the New England Branch of the Woman's Foreign Missionary Society, the New England Conference Woman's Home Missionary Society, the Boston Young Women's Christian Association, the New England Deaconess Training School, and the Upham's Corner Woman's Christian Temperance Union, besides being affiliated with other philanthropic organizations. A year ago this month Miss Smith was appointed a trustee of Boston University to fill the vacancy caused by the resignation of Prof. Sara A. E. nerson, of Washington, D. C. *Bostonian* says: "Already the University has felt the beneficent influence of her membership in its board of trustees. The friends of the University are highly gratified that the name of Miss Juliette Smith is to have an honored place in the list of noble women whose gracious presence on the board of trustees of Boston University has done so much to give the University its present commanding place in the community."

Many Golden Pens

THE world is full of kindness and longing to be helpful, and it needs only a spark to kindle it. Inside of a week after Mr. Byington's article on "The League of the Golden Pen" appeared in our paper, Dec. 31, he had eighty-five applications for membership. By this time the number has probably been doubled. The neat little certificate of membership expresses the purpose of each member in these words: "I write a letter, at least once a month, in the spirit of Christ, to stranger, friend, or kin, to give cheer, courage, or

counsel." In order to join, it is only necessary to send a nickel addressed to the League of the Golden Pen, Beverly, Mass., and to write one kindly letter a month. There is no formal organization or officers, but each member is asked to be a committee of one to secure others. And if one takes up his golden pen enthusiastically, he can hardly help telling his friends or his neighbors or his Sunday-school class about it. Mr. Byington has had the article in the *Congregationalist* printed in leaflet form, and this can be supplied in orders of five or more for one cent apiece. By helping to scatter this, and by personal effort,

'ten times one" will constantly become ten.

Most of us know of letters written with the golden pen before the league was conceived. A lonely journalist received a long, cheery, homey letter at Christmas from a woman at the other side of the Continent with whom she had had only business relations. This thoughtful letter-writer makes it her custom to write at least one Christmas letter to a person outside her circle of relatives and friends. An expectant mother, whose young husband died very suddenly, received every day for months — until after her baby was born — a letter of some kind from an old school friend. Think what that constant, unfailing daily thoughtfulness meant to the bereaved woman, and what it cost the friend! The golden pen again. But it is to shut-ins, not invalids only, but persons shut in by geographical position, by narrow routine or other limitations, that the League of the Golden Pen will appeal most deeply. It opens up to them an opportunity for helpfulness as wide as the territory of the Postal Union. It permits them not only to cheer the discouraged, but to hold up the hands of the strong, the men and women in New York or in China who are doing the world's work, and saint sometimes for lack of appreciation. — *Congregationalist*.

LADY FENWICK

The First White Woman Buried in Connecticut

MABEL CASSINE HOLMAN.

"ON the 7th of July, 1635, John Winthrop, Esq., the younger son of the Governor of Massachusetts, was appointed by the company who then held the title (and among them was then George Fenwick, Esq.) to be Governor of the River Connecticut and of the harbor and places adjoining for one year." In May, 1636, George Fenwick arrived in Connecticut, but returned to England in the fall. Three years later Mr. Fenwick again came to Connecticut, and as the only one of the patentees in the colony, acted, it would seem, as "*ex-officio* Governor." He was accompanied by his wife, Alice Apsley, formerly the wife of Sir John Boteler, from whom she had by courtesy the title of "Lady."

They came in one of two vessels that sailed from England. After a voyage of seven weeks they arrived in New Haven harbor, and are said to be the first vessels anchored there. Mr. Fenwick and his wife made their home in the fort at Saybrook, at the mouth of the Connecticut River.

In spite of many discouragements he cared for the interests of the settlement, and Lady Fenwick, who had been brought up in the midst of wealth and refinement, bravely adapted herself to her new home, that was filled with massive furniture brought from England. A table and chair can be seen at the Library at Saybrook, also a coil of her hair.

The home was a "fair house, well fortified," we are told, about which Lady Fenwick planted flowers and had a wonderful herb garden. She was fond of outdoor life, and was often seen riding horseback, or at practice with her "shooting-gun," a tall, graceful woman, with a wealth of auburn hair. Her daughter, Elizabeth, was born shortly after coming

to this country, and was baptized in the church in Hartford, of which her mother was a member. On Nov. 4, 1645, Dorothy, the younger daughter, was born, and Lady Fenwick died soon after, not being able for long to stand the cold winters or the severe life of the colonist. She was buried on a hill in the fort, a lonely spot, where for over 225 years she rested. The gentle influence of her spirit seems ever to abide in the beautiful old town where she lived and died.

Mr. Fenwick returned to England, that he might have proper care for his daughters. He became a colonel in the Parliamentary Army, and was elected a member of Cromwell's Parliament. He died in 1657.

Before returning to England, Mr. Fenwick left the care of Lady Fenwick's grave to one Matthew Griswold and his descendants forever. A simple, brown-stone mon-



GRAVE OF LADY FENWICK

ument, with sloping sides, resting on three pillars, was erected over the grave. Two hundred years later, the words, "Lady Fenwick," and a cross with the date 1648, were cut on one side of the stone.

In 1871, when the Connecticut Valley railroad was built, it was necessary to remove the old fort and Lady Fenwick's remains. Bits of wood and nails from the coffin were found, together with the bones in a good state of preservation, and a heavy braid of hair with two curls. The bones were placed in a new coffin and carried to the old village church (organized in 1646), where appropriate services were held. The remains were re-interred with the old stone over the grave, at the entrance of the village cemetery, one of the oldest in the State, and a mile from Fenwick, a large summer colony, and a hotel named in honor of Lady Fenwick.

One often wonders if the marshmallows bloomed along the marshes near the fields where the old fort stood, as they do now, in August, and later; if the fields were then bright with the golden-rod. The river flows as quietly as in those days, with the wooded hills beyond, and gentle slopes terminating in the lowland at the mouth of the river, and then, the shining waters of the Sound, across which the wistful eyes of Lady Fenwick watched so often for a sail from England and home.

"On Saybrook's wave-washed height
The English lady sleeps,
Lonely the tomb, but an angel of light
The door of the sepulchre keeps.

"And ever this wave-washed shore
Shall be linked with her tomb and fame
And blend with the wind and billowy
roar
The music of her name."

Saybrook, Conn.

AN OVERWORKED WORD

LUTHERA WHITNEY.

I know an awful woman,
Not young nor very old,
Who puts one qualifying word
To uses manifold.
Whate'er she sees, or does, or feels,
Or hears, or ever heard,
She gives expression to them all
In one poor, weary word.

'Tis awful here, and awful there,
And awful all about,
Sometimes she's awful thin and weak,
Again she's awful stout.
She's awful hot, or awful cold,
Or awful grieved, or sad;
She's awful sick and awful tired,
And then she's awful glad.

Her dinner's sometimes awful late,
But it is awful nice;
Her oranges are awful sweet,
But cost an awful price;
Her husband's awful busy,
Her boys are awful jolly,
But the recent rise in values
Made them awful melancholy.

The town is awful wicked,
The church is awful cold,
Policemen awful timid,
And school girls awful bold.
'Tis awful here, and awful there,
And awful all around,
From an awful splendid sunset
To an awful muddy ground.

Now if this awful woman
Will pause an awful minute,
To read her dictionary
And learn what there is in it,
She'll find that this word, "awful,"
Has certain limitation,
And don't apply promiscuously
To all things in creation.

Springfield, Vt.

One Incident of Many

"I JUST can't endure it any longer, Sister. I haven't had anything for days, but I can't eat garbage. The children don't mind so much, and I wish I didn't, on account of the baby. I'm afraid — so afraid — he'll die" — and the poor mother gave way to tears.

The deaconess wisely let her cry. She bent over the rude cradle and pulled aside the frayed bit of blanket that covered the child. The wee face was thin and blue. Now and then the little thing gave a faint cry — the cry of the starving. Two other children stood near and stared at her vacantly. Their faces, too, were waxen.

It was the familiar — yet always heart-rending — story of misfortune and lack of work. The father of the family had long been ill. He was now just able to go in search of work, but his appearance was against him — employers make quick work of hollow eyes and tatters. He returned night after night with no prospect of a job. The mother had managed to earn enough to keep the family alive until the baby came, but now lack of nourishing food had kept her from regaining her strength, and for several weeks she had earned nothing. When everything was gone the children were sent to search in the garbage boxes for food. Day after day they crept from alley to alley filling their little cart with scraps. The mother cleaned and prepared the unsavory collection as best she could, but even then it was nauseous and filthy. It was at this point in her story to the deaconess, who had just heard of their distress, that the poor woman had broken down and wept.

"There, Mrs. Brady, cheer up," said the deaconess, comfortingly. "You shall have something warm to eat, and the baby shall not die. Keep up your courage till I go to the market and back, and we'll see what can be done for a dinner."

She had three dollars in her purse that had been handed her only the day before for use in her work. Have you ever thought what riches there are in three dollars when people are starving?

And you can see now, can you not, the way out of the Bradys' troubles? For the deaconess intends that this family shall be self-supporting again within a month or two — just as soon as nourishing food and warm clothes, necessities that some good heart will surely supply, have time to work their miracle of strength and respectability. — *Deaconess Advocate*.

BOYS AND GIRLS

HOLLY'S MISSIONARY PENNIES

JAMES L. ELDERDICE.

PROF. HOPE was nearly home at last.

Everybody called him "Professor." Yet nobody could tell you why, unless the reason could be found in the fact that he was a successful lecturer whose services were much in demand. He could make people laugh, it is true; but you would make a great mistake if you were to conclude that his sole business in life was to amuse, that he was only a humorist, pure and simple. He had a tender heart as well as a jolly disposition, and much of his time was spent in trying to bring sunshine and cheer into the lives of those who dwelt in the gloom of poverty and sin, of sickness and death.

Thanksgiving days he visited the penitentiary. Did he make the prisoners laugh? Yes; but he also set before them a better life, and pointed them to One who had power to free them from sin. On Christmas days he went to the hospitals, and the invalids were wheeled into the amphitheatre where the clinics were held. How he brightened up the faces of the sick and suffering by his jokes and witticisms! But how much brighter grew the light on many faces as he tenderly talked of a Great Physician who could heal their soul diseases, as he described that land wherein the "inhabitant shall never say, I am sick;" wherein there shall be "no more death . . . neither shall there be any more pain."

The lecturer, as he hurried along the street, was thinking of his wife and little girl; and also of the boys. He had rather a large family of them — one hundred and fifty! Yes, that was the number, and he knew them all by name. You see, he called them *his* boys because he had gone along the wharfs, and through the alleys among the newsmongers, bootblacks and ragged Arabs, and had gathered them into a mission school. Every summer the school was closed for six weeks. During this time its superintendent took his annual lecturing tour to mountain and seaside camps and conventions where he always had engagements. Next Sabbath the school would be reopened, and he was anxious to greet his boys again.

His wife met him at the door.

"Holly Trout is nearly killed! He was

knocked down by a brewer's wagon. A bootblack was here awhile ago to inquire if you had returned. I promised to send you around the moment you came home."

Holly worked in a factory, and received \$2 a week. With this he helped support his aged mother and invalid sister, and managed, somehow, to save up a few pennies, which he never failed to put into the missionary collection every Sabbath. These little mission heathen were very proud of the fact that they were helping to support a missionary in China.

Holly's teacher climbed up the three flights of rotten stairs that led to the miserable little room which his pupil called "home." There was no carpet on the floor. The furniture consisted of two broken chairs and a couple of large, paper-covered boxes which answered for stand and table. On an old bedstead, which sympathetic neighbors in the tenement had made comfortable, lay the bruised and mangled body of Holly. By his bed sat the mother and sister.

"I was afeerd ye wouldn't git to see me afore I went. I'm awful glad ye come, fer I'm goin' fast — goin' fast. But it's all right, teacher, fer ye know I've been standing up fer Jesus ever sence last winter, and I'm sure He hain't agoin' back on me when I git over yonder."

The superintendent sang some of the hymns the boy loved best, and prayed with him. Then all through the weary night he sat there holding the hand of the sufferer, whose life was slowly ebbing away.

Just as the gray light of the early morning was breaking over the city the boy opened his eyes as if suddenly remembering something. He motioned to his mother to hand him down a ragged jacket that hung just over his head. His trembling fingers fumbled in the pocket, and brought forth a few nickels and pennies. His weak hands let them fall upon the spread.

"Here's seventy-six cents. There hain't been no school fer six weeks, but I saved 'em up all the same, and I want you to take 'em, and put 'em in the box fer me termorrer. They's fer them Chinese what you've told us about so often. And be sure and give my love to the fellers. Tell 'em that I tole you."

The teacher hesitated to take the money. The dying boy understood the cause of his reluctance.

"We're poor," he whispered, "but mam is willin'. She helps me save, 'cause she says the Lord's made a better boy of me sence you got me into that school. It's only right I should do somethin' to please Him after what He's done fer us. Take it, and mam and sis will trust Him to pervide fer 'em some way."

The "boys" were much affected when their superintendent related the story of Holly's death, especially when they received his last message and last contribution. As he was to be buried the next morning, it was resolved that they should go around and take a last look at all that now remained of their generous, popular comrade.

On the back seat sat two Chinamen, who had a laundry around the corner. When the school was dismissed they were the first to silently leave; but outside they engaged in earnest conversation.

"Him Chlistian boy tolgives so much monee when him so poor."

"What the slister and mam do now?"

"We go see him in the morning."

It was a sincere tribute of respect that was paid to Holly by the motley crowd of boys that passed in a constant stream by his coffin, pausing a moment to gaze on his peaceful face, and then filing down the gloomy stairway and out into the dirty, narrow alley.

They had nearly all left when the Chinamen entered. They not only paused at the coffin, but, to the surprise of the mother, walked over to where she sat, each with an extended hand. As they thus gave expression to their sympathy and friendly interest, one of them said:

"We velly solly for you. We love him too, for he Chinaman's friend. Take this. Not muchee, but Lord sent Chinees to help a little."

Each dropped a silver dollar into her hand, and departed. Holly had given seventy-six cents to help convert the heathen in China; the converted Chinese at home had given back two dollars to help his widowed mother.

Cambridge, Md.

THE DECISIVE MOMENT

When things are at their worst
Is the time to fight.
It is easy to be brave
When things all go right;
But the lad who battles on
Though he sees no chance,
Finds the key to victory,
Finds the secret of advances.

When things are at their worst
Is the time to smile.
Any heart can be content
When life looks worth while;
But the girl whose cheerful face
Meets the hardest day,
Finds the sunshine in the end,
Finds the joyous way.

When things are at their worst
Is the time to trust.
It is easy to accept
What seems happy and just;
But the soul that holds to faith
Through its storm and pain,
Finds the everlasting strength,
Finds the things that remain.

— PRISCILLA LEONARD, in *Wellspring*.

— The teacher, picking up an orange that was lying on the desk, explained that it was a unit. The next day the peelings had been left there, so, picking up a couple, she asked what they were. There was a pause. Presently a bright-faced but shy little girl answered, "Why, that's the skin of a unit." — *Little Chronicle*.

FREEDOM FROM
ANXIETY is enjoyed
BY THE HOSTESS if
FERRIS HAM OR
BACON INVITES the
APPETITE of the expect-
ant GUEST.---A LITTLE
HIGHER in Price---But!

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson VI

SUNDAY, FEBRUARY 5, 1905.

JOHN 4:5-14.

JESUS AT JACOB'S WELL

I Preliminary

1. **GOLDEN TEXT:** *Whosoever will, let him take the water of life freely.* — Rev. 22:17.2. **DATE:** A. D. 27, December.3. **PLACE:** Samaria, Jacob's well.4. **CONNECTION:** Our Lord's ministry in Judea; the Baptist's last and noblest testimony to the Sonship and Messiahship of Jesus; our Lord retires into Galilee.5. **HOME READINGS:** Monday — John 4:5-14. Tuesday — John 4:15-26. Wednesday — 2 Kings 17:24-34. Thursday — Isa. 55:1-7. Friday — Isa. 12. Saturday — Rev. 22:1-7. Sunday — Rev. 22:16-21.

II Introductory

A journey into Galilee with His disciples afforded an opportunity for some of the most precious teachings that ever fell from the lips of our Lord. They had reached the ancient well of Jacob, and, being wearied with travel, Jesus reclined for rest while His followers went to the neighboring town to buy food. The footsteps of a Samaritan woman, carrying her empty water jar to be filled at the well, aroused Him. It was not regarded as decorous for a rabbi to speak to a woman, while the mutual hatred and animosity between Jews and Samaritans forbade all intercourse; but Jesus was hampered by no rules or prejudices that stood in the way of His righteous mission, and, further, He was thirsty. He said to the woman, therefore: "Give Me to drink." The latter expressed her surprise that a Jew should condescend to speak to a Samaritan; but Jesus had a motive in His request, and had no inclination to discuss the question of race rivalries with her; He replied, somewhat enigmatically, that the favor He had asked of her she would have asked of Him had she known "the gift of God," and whom she addressed; and He would not have trifled with her request, but would have given her "living water." Perplexed, the woman looked earnestly at the Stranger, and then at the well. Evidently He had no cord and jar to draw with, and the "living water" glimmered far below, perhaps a hundred feet down. How could He then have granted her this favor if she had asked Him? She expressed her incredulity in words; and then, with a touch of sarcasm, she asked Him if He claimed superiority over "our father Jacob," who had dug the well with patient toil, and drank here with his cattle and children. Could this Stranger do better than that? Could He supply water by a miracle, as Moses did? But Jesus promptly assured her that He was speaking of other water than that in the well below them — of a water which, unlike that, sates one's thirst forever; which requires no painful journeys, but is located within, a perennial fountain, "springing up unto eternal life."

III Expository

5. Then cometh he (R. V., "so he cometh"). — Our Lord was on His way to Gal-

ilee, and chose the route through Samaria. Samaria — the province north of Judea, inhabited by a mongrel race, the descendants of the heathen Assyrian colonists (settled there by Shalmanezzer and Esarhaddon) and the Israelite remnant. They had their own Pentateuch, and a temple on Mt. Gerizim, practiced circumcision, worshiped Jehovah, and claimed Israelitish privileges as well as the name. In morals, however, they were low, and the Jews hated them more intensely than other adjacent nations. Sychar — a village near the ancient Shechem, supposed to be the modern Askar; not to be confounded with Shechem, or Sichem, the modern Nablus. The parcel of ground that Jacob gave to Joseph. — See Gen. 33:19, where we have an account of Jacob's buying a field near Shechem; also, see Josh. 23:32, where this spot becomes the inheritance of the sons of Joseph, his bones being laid there. There is only tradition to support the statement that Jacob gave this piece of ground to Joseph's descendants.

6. Jacob's well was there — a well which, according to tradition, he dug out of the solid rock. At present it is said to be about seventy feet deep; the top is almost closed with fragments of stone, and water is found in it only in the rainy season. Jesus... wearied... sat thus on (R. V., "by") the well. — Being tired, He sank down upon the stones in the attitude of a tired man. Sixth hour — either at noon, or at 6 P. M., according as the Jewish or Roman reckoning is chosen. John recollects the hour of the day.

He who had made the world, and whose were "the cattle on a thousand hills," was content to be a weary traveler on foot, in order to provide eternal redemption for us. We never read of Jesus' traveling in a carriage, and only once of His riding on a beast (Ryle).

7, 8. There cometh — perhaps from the town; perhaps from an adjoining grain-field. A woman of Samaria — referring to the province, not to the city, of that name; a Samaritan woman. Give me to drink. — "Observe how insignificant a request He makes the occasion for a deeply spiritual conversation. Observe, too, that by asking a favor He opens the way to granting one. He thus verifies the truth that the way to gain another's good-will is not at first by doing, but by receiving, a kindness" (Abbott). Disciples were gone... city to buy meat (R. V., "food"). — Being Galileans, they probably permitted themselves greater license in dealing with the Samaritans than did the stricter Jews. Note that our Lord would not work a miracle to supply His own wants.

A woman, and as such lightly regarded by the popular doctors (comp. verse 27); a Samaritan, and as such despised by the Jews. Thus prejudices of sex and nation were broken down by this first teaching of the Lord beyond the limit of the chosen people. Yet more, the woman was not only an alien, but also poor; for to draw water was no longer, as in patriarchal times, the work of women of station (Westcott).

9. Then saith the woman of Samaria (R. V., "The Samaritan woman therefore saith") — in reply. How is it that thou being a Jew? etc. — She recognized Him instantly as Jewish by His Aramaic accent; quite likely she suspected that He was a rabbi by His raiment and the tone of His address; but she cannot help expressing her wonder that a Jew should condescend to ask a favor of a Samaritan, and especially of a Samaritan woman. The Jews have no dealings — R. V. omits "the" before "Jews" and before "Samaritane." The explanatory note accounts for the woman's reply.

It was the Jew who was the most positively hostile, and with some justice; for it was the Samaritan who was the mean and mendacious

offender. His religious system was an imitation and a mockery of Judaism, and yet claiming to be the genuine reality. He first plagiarized the Jew, and then audaciously boasted of being the true original (Whedon).

10. Jesus answered — and in His answer waived both His own thirst and the national antipathy to which the woman referred. Further, in His reply, He reverses the position and shows her that she has more need to come to Him than He to her. If thou knewest the gift of God — variously interpreted as "the living water" (shortly after referred to); the singular opportunity which had just come to her; the person of Christ himself who is "the Gift unspeakable;" the Holy Spirit; eternal life (Rom. 6:23); or, "more comprehensively, what the divine mercy has to give." Who it is that saith — thus piquing her curiosity, and at the same time putting her in a condition of dependence upon Himself. Thou wouldest have asked of him. — Says the Cambridge Bible: "Spiritually our positions are reversed. It is thou who art weary and footsore and parched, close to the well, yet unable to drink. It is I that can give thee water from the well, and quench thy thirst forever." Living water — ambiguous, since either the bubbling water of a spring or well might be intended, or the "water of life."

11, 12. The woman saith, Sir. — The respectful title indicates a dawning perception of the Stranger's dignity and resources. Thou hast nothing to draw with... whence... that living water? — She is perplexed; she has probably never heard of the prophetic metaphor concerning the "living water;" her thoughts do not rise above the well, and she cannot understand how this pitcherless traveler can get at the water, nearly a hundred feet below. Art thou greater? — It flashes across the woman's mind that the extraordinary profession just made indicates that the Stranger might be a prophet in disguise; still, even then, He could not outrank Jacob, she thought; but she boldly, and perhaps with a dash of scorn, puts the question. Our father Jacob. — The Samaritans claimed to be the descendants of Joseph, and therefore of Jacob. Which gave us the well — a gift involving great labor and expense. And drank thereof... his children (R. V., "sons"). — The water, therefore, besides its purity and goodness, had venerable associations. Did this weary Stranger profess to furnish anything superior?

13, 14. Whosoever drinketh — R. V., "Every one that drinketh." Shall thirst again. — Our Lord does not notice the woman's question, evinces no interest in the excellence of the water, disregards the

Rheumatism

Is one of the constitutional diseases. It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications. It requires constitutional treatment acting through the blood, and the best is a course of the great medicine Hood's Sarsaparilla which has permanently cured thousands of cases.

For testimonials of remarkable cures send for Book on Rheumatism, No. 7. C. I. Hood Co., Lowell, Mass.

allusion to Jacob. He occupies Himself with the spiritual lesson which He is about to impress. Jacob's well might contain "living water," but it did not satisfy the thirst except for a brief time. **Whosoever drinketh . . . shall never thirst**—meaning, according to Trench, "shall never thirst for any other water save this living water which Christ imparts." The context, however, explains the meaning without resorting to such an interpretation. Shall be (R. V., "shall become") in him a well of water.—Hence, no need of making a weary journey to find it. The fountain shall be located in the believer's heart. Springing up into everlasting life (R. V., "unto eternal life").—Out of some hidden depth this Christ given water will bubble up, a joyous, eternally living stream, satisfying the deep needs of the soul, and enabling that soul to live because of it.

"With joy shall ye draw water out of the wells of salvation" (Isa. 12:3). "I am the bread of life; he that cometh to Me shall not hunger; and he that believeth in Me shall never thirst" (John 6:35). "They shall hunger no more, neither thirst any more" (Rev. 7:16). "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6). See also Isa. 55:1; 49:10.

15. Sir, give me this water that I thirst not, neither come [R. V., "all the way"] hither.—Many commentators detect irony, or flippancy, in the woman's reply. It seems to us, rather, that she was in earnest, but bewildered. As the Samaritans rejected all the Old Testament but the Pentateuch, the woman had not the clue which a knowledge of the prophets would have given her. This Stranger, whom she felt to be of a lofty, mysterious nature, had offered a "water" which would be satisfying, perennial, internal, eternal; she cannot comprehend what it can be, but she asks for it.

IV Inferential

1. "Be instant in season, out of season."
2. God cares for individuals, and for sinful individuals, too.
3. A spiritual mind draws illustrations of divine truth from the commonest objects and employments.
4. In dealing with a soul, objections founded upon mere prejudice may be quietly ignored.
5. To partly veil truth is an excellent way to stimulate curiosity and ardor.
6. Christ within is an unfailing source of true life and satisfaction.
7. Before Christ can be received within there must be a revelation of one's sinful state and a spiritual cleansing.

V Illustrative

1. Nansen, in his book describing his crossing of Greenland, tells that for many days and weeks he was never a single waking moment oblivious to an all-consuming thirst for water. His party was crossing the ice, and the cold was so intense that they were only able to heat water enough to have a little tea, and allow themselves the very smallest possible allowance to drink. And so they trudged on painfully day after day, dreaming what it would mean to have enough water to drink. One day, after striking camp, they wandered off a little to prospect their surroundings, when they saw, deep down in a hollow in the ice at a distance, glistening in the sun, what seemed to be water. They hurried over the ice toward it, and as they became certain that it was indeed water, they pushed forward with the greatest excitement. They threw themselves down on the ice at the edge of a little pool that had been melted by the sun and drank, and drank, and drank again, until they dared drink no more. Nansen declares that no one who

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It

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I had tried so many remedies without their having benefited me that I was about discouraged but in a few days after taking your wonderful Swamp Root I began to feel better.

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Gratefully yours,

MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp Root you afford natural help to nature, for Swamp Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

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If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty four hours. If on examination it is milky or cloudy, if there is a brick dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTICE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

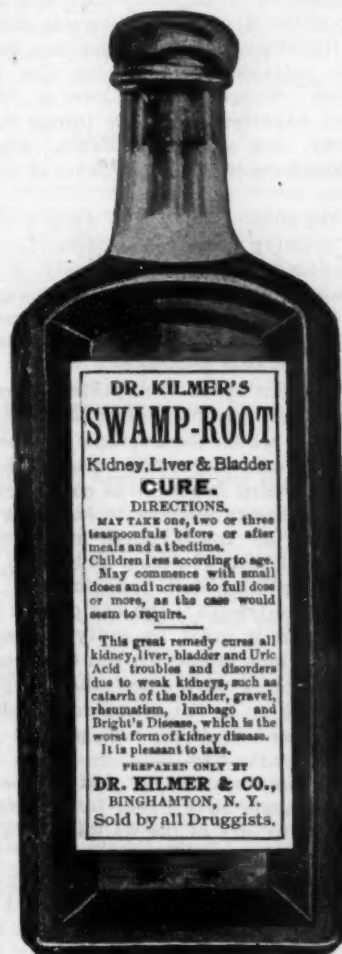
In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in ZION'S HERALD.

Swamp Root is pleasant to take and you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

has never experienced it can have any adequate conception of the delicious taste of that water, and of the precious privilege of being able to drink it without stinting themselves. That is only a fair illustration of what it is when a thirsty soul, that has been seeking for peace in worldly or sinful things, and found no peace, at last drinks without stint at the immortal fountain (Illustrative Lesson Notes).

2. Life eternal! How mysterious, how thrilling that word "eternal!" It is the only infinity of God that ever can be ours. Infinite power, infinite knowledge, infinite presence, can never be for us, but an infinite, endless duration, in that to which we cling

so passionately, life, this He offers. And more than duration, for in its development it may have the perfection of parity, and then it may grow more and more abundant in the unmeasured ongoings of the future. The little sapling has one slender stalk with a few leaves. As it mounts upward, higher and higher, that slight body is transformed into a sturdy trunk, and again and again, branches are put forth, these dividing and subdividing, until its outward abundant life is more wonderful than its upward reach. So shall the eternal life ever be expanding and enlarging. And with these assurances of a pure and abundant eternal life is the soul satisfied (Monday Club Sermons).



(Swamp-Root is pleasant to take.)

Epworth League Column

MESSAGE TO EPWORTHIANs

from

Bishop Joseph F. Berry

President of the Epworth League

I AM glad to note that ZION'S HERALD is giving ample space to New England Epworth League concerns. There is material enough to make it one of the most attractive departments of the paper. I hope the district and chapter secretaries, with others, will be industrious in gathering suitable material for this Epworth page. Suggestions of how to do things, and experiences of how things have been done, are always readable, while fresh news from the field is devoured with avidity.

The editor asks me to write a few words of greeting to the young Methodists of New England. I cheerfully comply. For a good many years I have been speaking to some of them through other columns, and my interest in all that ministers to their highest good has ever been keen.

I cannot speak of anything more timely and important than to emphasize the opportunities which the average member of the League has for service. The machinery of the Epworth League was constructed with the deliberate purpose of engaging the activities of the average member — the young person who feels he has but one talent of ability and opportunity. All our plans contemplate the use of that one talent. But it must be sadly confessed that many single talents are hid in the earth because young people feel that they cannot measure up to the standard of efficiency maintained by those who possess the two talents or the five.

It is a platitude to say that extraordinary endowments have never been essential to success in any of the walks of life. Ordinary people have done many of the extraordinary things of history. Remarkable mental gifts are often accompanied by impracticability. Possessed of "the brain of an archangel," they have really accomplished little. Such people live in an ideal world. They dream dreams. They see visions. They originate dazzling schemes. But some way their plans never work out to success. Who has not seen the mental plodder stride ahead of the much-vaunted genius in the race of life?

The same thing is true in the Christian life. Many of those who have exhibited extraordinary ability at the beginning of their religious career have shown no capacity whatever for practical service, and have been an utter disappointment to the pastor and the whole church. On the other hand, what wonders have often been wrought by the timid, modest, faltering young Christian whose early days in the church gave no promise whatever of anything beyond the most ordinary career. This young person consecrated the one talent to God. He watched for opportunities for service. He was willing to do anything that promised to help the cause. He did not desire to be conspicuous. He did not covet recognition. He was glad to work without hearing a note of applause. He toiled for Jesus' sake. Soon this one talent became two. Then it increased to four. Still it multiplied. Now the young Christian is spoken of as "a power in the church."

All hail, one talent members of the Epworth League! We are a numerous company. But we may prove a mighty army if we will but surrender ourselves utterly to the Master. He has vast fields for us to enter, especially during this season of the year when revivals are blessing so many of

the churches. He has a work for us each to do. That work no one can do quite as well as we. Voice, hands, feet, social influence, money, time — all, all should be consecrated to Him. You have unsaved friends. It is possible that no one can reach them as surely as you can. They are in peril. The Holy Spirit is striving with them. They are halting between two opinions. Two masters are asking their allegiance — Christ and the world. They have reached a crisis of unspeakable moment. Destiny is in the balance. What is your duty? And will you perform it — *even though you have but one talent?*

If all the young people identified with our New England chapters will bring their best, their all, to Jesus Christ, and prayerfully devote themselves to the work of leading their friends to their Master, you will see a revival such as has not blessed our churches for a hundred years.

Buffalo, N. Y.

The Standard Bearers

So many of the young people in our Epworth Leagues have enlisted in the army of the Standard Bearer, that it seems fitting to give space on this page to Miss Clara Cushman's stirring words, written for our columns in recognition of the fourth anniversary of the organization, of which she herself has, from the beginning, been the inspiring leader and animating spirit. Miss Cushman has been called — and truthfully so — "an embodied missionary enthusiasm." Read what she says.



Royal Army of Standard Bearer

CLARA M. CUSHMAN.

"Lift His royal standard high,
Tell the world the story,
Let our song and watchword be
Christ, the King of glory."

The sweet-faced woman in the parsonage planned, and worked, and prayed for it, and so it came to pass that the first company of Standard Bearer was organized in Southbridge, Mass., Jan. 24, 1901, with a membership of fourteen.

"Make Jesus King" — the sublime message once cabled from students in Japan to students in Northfield — was chosen as the motto; "Thy Kingdom Come" as the prayer; and "Love, Loyalty, Victory," as watchwords. Each member promised to give five cents a month towards the support of a missionary.

Miss Effie G. Young, of Pekin, China, was assigned as first Standard Bearer missionary, with the hope that in all New England one thousand young people — a whole regiment — might be enlisted for her support. The plan was presented in other churches, and the young people enlisted so gladly that it was soon found that one thousand could easily be enlisted in her Conference alone; and so other missionaries were assigned to other Conferences, until there are now seven Standard Bearer missionaries assigned to the various New England Conferences. Leaflets about these missionaries may be had, free of charge.

Gradually the plan has been adopted by other Branches of the Woman's Foreign Missionary Society, until on our fourth birthday our Army now numbers many thousands, with encampments all along the line from ocean to ocean. We have crossed the Atlantic into Rome and Germany, and have crossed the Pacific into India and China. With one woman to "mother" the Standard Bearer may be enlisted and retained in any church. Any one may become a Standard Bearer by paying five cents a month towards the support of a missionary. We have sent out a goodly number of new missionaries, and now have fifty missionaries assigned to us for support.

All Standard Bearer dues go towards the support of our missionaries; but, in addition to paying the dues, many companies are supporting orphans, Bible women, day-schools, and scholarships. New England Standard Bearers have sent \$700 towards the Deaconess Home in Manila.

The life membership is \$15. Dainty certificates are given to all who are made life members, either by themselves or by their friends.

Miss Livinia I. Dodge, who has lately returned from the Azores, has been engaged as speaker and organizer for young people and children, and may be secured, free of charge, upon application to the itinerary committee.

Mrs. Miranda Croucher Packard, of Medford, Branch superintendent of Young People's Work, will gladly give help and information in regard to our methods and work and missionaries. For free leaflets, recruiting and pledge cards, plan and instructions, songs and manuals, and mite-boxes, apply to Mrs. J. F. Small, Room 16, 86 Broadfield St., Boston, Mass.

January is recruiting month. We have superintendents in every Branch who are pushing the campaign vigorously. New York Branch alone has sent out 7,000 recruiting cards, and the war cry is, "Double the Army." "Far and near" rings out the chorus of our Recruiting Song:

"One and all to His standard rally,
Think of the millions that must be won,
Bring in recruits from each plain and valley,
One by one, one by one."

The old soldiers fall, but clear and strong rings out our bugle call:

"Hark to the Captain, His legions calling
Every one, every one,
Fill up the ranks of the veterans falling
One by one, one by one."

We have chosen the carnation as our flower.

An old, discarded flag, worn and weather-stained in long service as the church pennant of the "Olympia," obtained through the courtesy of our loyal friend, Chaplain D. H. Tribou, U. S. N., has been a great inspiration in the movement, and served as model for our badge, which is a small pennant, wearing on its white bosom a tiny blue cross. The church pennant flies above the Stars and Stripes in our Navy during divine worship, and so the loyal Standard Bearer prays that the time may soon come when the Cross of Christ may float above the flag of every nation, indicating "God is now worshiped here."

We cannot number our army because in all our various missionary societies the Standard Bearer are counted together under "Young People's Societies;" but we do know that over 40,000 badges have been called for.

The supreme thought is to honor Christ, and to do what we can to hasten the glad day when all nations shall "Make Jesus King." As we strive to honor Him, He blesses and honors us.

"With the glorious banner waving, and our Captain leading on,
In the sacrifice and toil His legions share;
But the victory is sure, redeemed His kingdom shall be won,
And with all His Standard Bearer we'll be there."

Newton, Mass.

A CHANCE TO MAKE MONEY

I have been doing so well in the egg business that I feel it my duty to let others know how they can succeed. I sent to the Beard Chemical Co., Dept. 8, Norfolk, Va., and obtained their Egg Preserver. I bought eggs at 8 to 10 cents per dozen and kept them until fall when I sold them for 25 to 30 cents, and cleared \$287. I reinvested this money each year for several years, when I had \$3,872.50 as the result of my business. It costs only one cent a dozen to preserve them. My son made \$10 to \$15 a week selling the Preserver to families who want to keep a few dozen for their own use. This is a good chance for agents. Any person can get full information and free directions by writing the above firm.

J. W.

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League Prayer Meeting Topics for February

REV. MATTHIAS S. KAUFMAN, D. D.

February 5 — The Enlarging Kingdom.
Ezek. 47:1-12.

DAILY BIBLE READINGS

Jan. 30. The King. Psa. 24.
Jan. 31. What is the kingdom? Luke 17:20-21.
Feb. 1. Who are members of the kingdom?
Matt. 7:21-23.
Feb. 2. Story of the kingdom. Isa. 32:1-20.
Feb. 3. Persecuted for loyalty. Acts 17:5-10.
Feb. 4. Living water. John 7:32-39.
Feb. 5. Topic — The Enlarging Kingdom.
Ezek. 47:1-12.

The imagination is among the most useful of all our faculties. If trained, wisely directed and nobly utilized, it may bring to us, and through us to others, truest profit and richest pleasure. Its power to transform the commonplace and to bring the distant near, is beautifully illustrated in a little poem, "The Loom of Dreams:"

"I broider the world upon a loom,
I broider with dreams my tapestry;
Here, in a little lonely room,
I am master of earth and sea,
And the planets come to me."

Thus wrote Arthur Symonds. Before him some twenty-four hundred years there lived another poet and more than a poet. His verse was not so rhythmic, but his vision was clearer. He could see further and more accurately. To him was given prophetic power. Spiritual vision was his. Ezekiel stood by God's side and looked into the unfolding future from His viewpoint. His inspired, illuminated imagination sees God's kingdom on earth rising and spreading like a little river becoming a majestic stream.

THE SCENE

The temple of worship. From the right side of its altar issues a stream of water. It passes out under the threshold, makes its way along, and grows continually wider and deeper. At length it reaches the Dead Sea and touches death into life. On either side of this living river verdure grows in fadeless beauty and satisfying fruits.

We easily recognize the temple as God's dwelling-place among men. He said to His chosen people away back in the wilderness: "Let them make Me a tabernacle, that I may dwell among them." From it and from Him, the Source of all life, ever is flowing the enriching influence of His love. Wherever this stream goes it is life giving. Now, as in Ezekiel's day, the church of God, imperfect as many of its members are, is yet the only source of salvation to perishing men. How grand that we may have a part in helping onward an institution so all essential to the best life of mankind!

THE PLUMB LINE AUTOCRAT

1. "The man with the line in his hand went forth" (verse 3). Some one suggests that this represents conscience dictating the right. He measures the stream by righteousness.
2. Its increase must always be in keeping with God's will and God's holy laws.
3. "Again he measured a thousand cubits"

MAMMOTH BRONZE TURKEYS FOR SALE

Mammoth Bronze Turkeys are noted for their large size and beautiful plumage. Gobblers when matured will weigh 30 to 45 lbs.; hens, 18 to 20 lbs. They are good foragers, hardy, very docile, and not inclined to wander far from home. Price, \$6 per pair, or \$8 per trio — two hens and a gobbler. Put in strong, light crate and delivered to express office.

LOUIS F. STILES,
Rochester, N. Y.

(verse 4). The water has risen from ankles to knees. Truth received assures new additions beyond.

4. Twice more he measures, and the water has risen to the loins, and then it becomes unfordable. Only the swimmer can live in it now. What a splendid picture of the Gospel's onward moving! At first a rivulet, up to the ankles; then a deepening stream up to the knees; further a river reaching the loins; and now a mighty Amazon sweeping on with irresistible force to the broad ocean of universal acceptance. But every inch of progress is in perfect accord with a divinely instructed concourse, always in harmony with righteous love. This is a powerful and beautiful truth. The Gospel can win no victories save by legitimate means. Every battle it wins is for truth and human betterment.

DOUBLE SIGNIFICANCE

1. The vision has special reference to the spread of Christ's Gospel. It has been gradual, but steady and ever pressing on to wider and larger away. Our fathers sang:

"Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay."

And we of this generation, seeing such marvelous triumphs of this kingdom, especially in heathen lands, continue the hymn:

"Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, 'The Lord is come.'"

That glad day is fast approaching.

2. It has a personal application. Christian experience may be very shallow, and it may be very deep. Many play along in the edge of salvation's river all their lives. Others plunge into the depths and are borne gloriously out into the fathomless ocean of Divine love. The great incentive to seek and enjoy a clear, deep, rich religious experience is found in the fact that thus we may each become a mightier force in spreading the kingdom throughout the world. A deeper work of the Spirit's power in our lives is the supreme need of every Christian.

February 12 — Christ a Servant — and We are Servants. Phil. 2:3-11.

DAILY BIBLE READINGS.

Feb. 6. Approved of God. Mark 1:9-13.
Feb. 7. Preaching and healing. Mark 1:35-45.
Feb. 8. Moved with compassion. Mark 6:33-44.
Feb. 9. In touch with children. Mark 16:13-16.
Feb. 10. Our Example. Mark 10:35-45.
Feb. 11. Servants, yet free. 1 Cor. 7:20-23.
Feb. 12. Topic — Christ a Servant — and We are Servants. Phil. 2:3-11.

Lowliness of heart is the basis of all true excellence. The one highest in this grace can make the deepest descent. Herein is seen the marvelous condescension of Christ. Only God could so humble Himself; only His Being contained the possibilities of such humbling. With such a sublime and perfect model it should not be very hard for man to humble himself. Why did the hosts of heaven rejoice when Christ stooped to this sin-cursed and sin-burdened earth?

1. Because God's own precious Son was willing to do so.
2. Because thereby a redemption could be wrought out which otherwise could never have come to a lost world.
3. Because Christ as a servant would ever afterward lend to all service a dignity and value which only He could impart.
4. Because only by an example of the Divine One in humility, could man be led to that meekness of mind which would insure him the exaltation of which he is capable.

Since Christ was willing to become a servant, how reasonable that we should be willing to imitate Him! Servant? Why

should this be an obnoxious term to us? St. Paul, greatest of men, enjoyed, as his favorite title, the "bond-slave of Christ." Science could not be, were she not willing to wait on Nature in all her varying moods. Man must bow before knowledge, or remain an ignoramus. It is the drooping grain that contains the heavy kernels of wheat; the tall, erect ones are empty. Thus with the truly noble of earth. Servant? Yes. To be of service — oh, this is great!

REQUISITES

1. Humility. "Let each esteem others better than themselves" (verse 3). Some one asked St. Francis of Assisi why he was so influential and had so much power with people. "Well," replied this wonderful man, "I've been thinking that about myself lately, and this is why: the Lord looked down from heaven and said, 'Where can I find the weakest, the littlest, the meanest man on the face of the earth?' Then He saw me, and said, 'I've found him. He won't be proud of it. He'll see that I'm only using him because of his littleness and insignificance.'"

"Humility, that low, sweet root
From which all heavenly virtues shoot."

2. Thought for others — "Every man also on the things of others" (verse 4). Some one says: "Most men are like eggs — too full of themselves to hold anything else." This striking comparison reveals the reason why so many fail to grow in wisdom and helpfulness as they advance in years.

3. Docility. "Let this mind be in you, which was also in Christ Jesus" (verse 5). Mr. John Nicholson, professor of mechanical engineering at McGill University, Montreal, claims to have demonstrated that marble may be molded like clay, and at the same time retain its entire strength, provided certain conditions are exactly met. He found Carrara marble the most plastic. So the hardest character, purified of conceit and selfishness, will yield to the molding hand of Christ.

THE SUMMIT

"To the glory of God the Father" (verse 11). This was the acme of Christ's ambition. As there was nothing higher in His thought, so it should ever be our highest aim to glorify God. Look at yonder young victor in the Olympic

ENGLISH COURTS PROTECT MAGIC FOOT DRAFTS

Protection of an American product by the English courts against infringement by Englishmen is accorded only upon absolute proof that the product is genuine and deserves such protection.

The recent perpetual injunction issued in Justice Buckley's court, London, England, against a company which offered for sale an imitation of the celebrated Magic Foot Drafts, the great Michigan external cure for Rheumatism, which is now sold all over the world, is the only case of its kind on record, and demonstrates the absolute fairness and impartiality of the English law.

The demand for Magic Foot Drafts in England became so great that an attempt was made to imitate this great discovery, but the result was only a spurious counterfeit, for the peculiar virtue of the genuine rests in a secret formula which has not yet been successfully duplicated, either in this country or abroad, in spite of the numerous attempts. This imitation was suppressed in Great Britain by Justice Buckley, thus protecting the people against fraudulent imitations likely to be injurious. Magic Foot Drafts (the genuine) are made only in Jackson, Mich., and London, England, by the Magic Foot Draft Co., and are sent free on approval; that is, you don't pay a cent until satisfied — then you send a dollar. If not satisfied, you pay nothing. It is needless to say that the makers could not follow this plan if the Drafts didn't cure.

games. Being asked, "What will you get for the victory?" the noble Spartan replied: "I shall have the honor to fight foremost in the ranks of my prince." This meant more peril, more responsibility, more service. Would that all of us Epworthians might be thus sturdy! Would that we might covet labor, even self-sacrifice and hardship, for Christ! The story is told of a young man who spent twelve years in securing a splendid education and preparation for life's great work, and then threw his life away in his ambition to climb a peak of the Alps. Let us covet achievement as rugged as a mountain to climb, but not for fame. Let us sing—

"Title and profit I resign,
The post of duty shall be mine."

February 19 — Glorifying God in Our Home. Eph. 6:1-9.

DAILY BIBLE READINGS

Feb. 13. In humble duties. 1 Sam. 2:18, 19; 2:1-10.
Feb. 14. Not slothful. 1 Thess. 4:1, 2, 11, 12.
Feb. 15. Obeying and working. Col. 3:20-25.
Feb. 16. Patient endurance. 1 Pet. 2:18-21.
Feb. 17. Faithful to truth. Luke 12:35-40.
Feb. 18. Using our talents. Matt. 25:20-23.
Feb. 19. Topic — Glorifying God in Our Home. Eph. 6:1-9.

"The home that virtue hallows, flings
Another bliss o'er blessedness;
And e'en to sorrow's children brings
Or peace to calm, or hope to bless."

This is the Christian home. From such a home will radiate a glorifying influence as readily as perfume is emitted from a rose. Welcome to friend, welcome to stranger, gleams from within the doorway. Jargon and strife are brought to bay at the threshold. As the silvery beach says to the haughty waves, "Further thou shalt not come," so the entrance to a harmonious home halts all billows of confusion. At the entrance is met a specially cordial welcome to the good and the true, and to him who has been buffeted by misfortunes.

THE HOME CIRCLE

This may be large, or it may be complete according to the regulation of some standards. But whatever the size love must encircle all. "Bear and forbear" must be in evidence. However roughly we may have been handled by fierce competitions and jostling rivalries during the day, at eventide the home must be a quiet, restful haven. Gentleness, courtesy and loving consideration must be given undisputed right of way. The equitable dues of each must be sacred to every other member of the family fireside. Honesty and perfect sincerity must sparkle in every glance, and a sweet, loving sympathy must be crowned queen over all. In such a home one grows strong to do and to dare.

HOME SAFEGUARDS

In this day of independence among our young people, perhaps nothing is more needed for the perpetuity of our government than that our children be trained to honor their parents. By—

1. Obedience. A merchant advertised for a boy to do chores. A crowd made application for the position. The next day he advertised for a boy who always obeyed his mother. Two lads only applied for the place.

2. Respecting parental wishes even when no command is given. Who is not familiar with the affecting old story about Washington? He was bent on a seafaring life. All arrangements were made to embark; even his trunk had been packed and sent to the wharf. As he turned to bid his mother good by he found her in tears. This so touched his manly young heart that he ordered his trunk brought home, saying: "I will not go away and break my mother's heart." He was ever thereafter a nobler man for that decision.

3. Loving devotion. When James A. Garfield was inaugurated President of the United States he insisted that his venerable mother should be seated at his side on that proud day. What an example of beautiful filial devotion! After

taking the oath of his high office — the highest civil honor on earth — he turned and kissed her in the presence of the nation assembled there through its representatives. After his cruel treatment by an assassin, he sent many loving messages to his mother, and the last letter he ever wrote was to her.

HOME REFLECTIONS

1. The Bible was read through, every word of it, so we are told, each year in the home of John Ruskin. Thereby he became saturated with Bible phraseology and principles. This accounts largely for the superb contributions he made to literature and art, and the secret of noblest living.

2. There is a beautiful incident of the Princess of Wales, that went the rounds of the French press. A French lady said to her one day: "Your royal highness speaks English, French and German equally well." "Yes," replied the princess, "but I always think in Danish" — a delicate tribute to her native tongue and home land. Thereby she glorified them.

3. What we actually are in our homes we are likely to be out in the world. The habits formed, the principles imbibed, the bent received, the ambitions cherished there, will make themselves felt upon the associates with whom we mingle.

"Friend and brother wouldst thou find?
Hearts of love are round thee bind?
Be thyself a heart of home;
To gentle heart, the gentle come."

HOW?

We may glorify God in our home —

1. By recognizing God's plan of family life, each member accepting the place therein that He has assigned.
2. By the kindly yet firm exercise of parental authority and a ready acceptance of this authority by the children.
3. By making Jesus a member of the household as He was in the little home at Bethany.
4. By making the family worship of God rational and attractive.
5. By the constant, habitual practice of the Christian virtues and graces.
6. By making the earthly home a true symbol of the home in heaven.

February 26 — Medical Missions. Matt. 11:2-5; Acts 3:1-8.

DAILY BIBLE READINGS

Feb. 20. Naaman. 2 Kings 5:14-19.
Feb. 21. Samaria. Acts 8:5-13.
Feb. 22. Bethesda. John 5:10-16.
Feb. 23. Jesus. Acts 9:32-35.
Feb. 24. Jesus the Physician. Matt. 9:10-13.
Feb. 25. The Disciples' mission. Luke 9:1-9.
Feb. 26. Topic — Medical Missions. Matt. 11:2-5; Acts 3:1-8.

One of the familiar yet strange facts concerning the human race is its susceptibility to disease. Who can enumerate all the diseases that afflict the body of man? What bone, muscle, nerve, organ, tissue of the soul's tabernacle is not liable to attacks of pain and illness? The capacity for suffering in every mortal body is something most appalling. Is it not all attributable to sin?

THE GREAT PHYSICIAN

Surely He must be great if He can cure

all the maladies that burden, blister, and blight mankind. He can do it! This wonderful ability He himself cited as evidence of His Messiahship when John from his prison cell sent to inquire, "Art thou he that should come, or do we look for another?" Jesus sent back the confident proof: "Go and show John those things which ye do hear and see." Among them was the healing of diseases.

THROUGH FLESH TO SPIRIT

This is the path along which Jesus, the Healer and Saviour, passed. Treading the same route, His followers must go to the salvation of a sick and sinning humanity. How often have those who brought health to the body been the forerunners of Him who alone can give perfect, permanent health to the soul! The most favored missionaries are they who are qualified to minister to both body and soul. This is precisely what Jesus did while here among men. How frequently did His miracles of healing issue in the person's conversion! No class of missionaries more easily find access to heathen homes and hearts than do medical missionaries. We are told that the hardest of mission fields are sometimes opened only by this kind of missionary.

DIVINE ENDORSEMENT

Not only was Jesus the Supreme Healer, but when He sent out the twelve apostles, He instructed them how to carry on their work in these words: "As ye go, preach, saying, the kingdom of heaven is at hand; heal the sick" (Matt. 10:7, 8). Also to the seventy He said: "Into whatsoever city ye enter, heal the sick that are therein and say unto them, the kingdom of heaven is come nigh unto you" (Luke 10:8, 9). The gift of healing was probably granted to all the early evangelists. This is one secret of their marvelous success as they faced the stupendous opposition of the pagan world.

HOSPITALS AND DISPENSARIES

Through these humane institutions multitudes of heathen pass, not only to receive bodily relief, but also spiritual comfort. One lady physician in China tells a most interesting story of how the women, cured and converted in the hospital, go out into their villages and cities to distribute tracts, Bibles and catechisms. The Gospel is thus quietly spread by native helpers. Dr. Mackenzie, one of the "Princely Men in the Heavenly Kingdom," was marvelously blessed in medical mission work.

A SPLENDID VICTORY

The above-named godly physician was very anxious that Li Hung Chang might endorse his plan for a hospital. After much earnest prayer, continuing several weeks, the prayer was granted. The viceroy's dear wife was thought to be dying. Just at the close of a prayer-meeting for the hospital, Dr. Mackenzie was sent for to visit this eminent woman in what seemed to be her last illness. But Christian medical skill restored her to health, and won such hearty appreciation from the viceroy, that a hospital and dispensary were built, not only with Li Hung Chang's sanction, but with large money contributions from him and other rich Chinese. Evidently God's hand guides. Will not some one who reads these lines decide to become a medical missionary, and thus help God in saving the heathen world?

Fall River, Mass.



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OUR BOOK TABLE

THE ENCYCLOPEDIA OF MISSIONS: Descriptive, Historical, Biographical, Statistical. Second Edition. Edited by Henry O. Dwight, LL.D., H. Allen Tupper, Jr., D. D., and Edwin Munsell Bliss, D. D. Funk & Wagnalls Co.: New York. Price, \$6, net.

Thirteen years ago this encyclopedia was brought out in two large volumes of 1,320 pages. It has now been greatly condensed (into 850 pages), the bibliography, maps, and some other things omitted, and the information extended to date. The price is, also, of course, much reduced. The condensation has had to be so severe that in many cases only the bones seem to be left, but with the facts and figures, dates and names supplied, those specially interested can look up the details in other quarters. Everything apparently has been rewritten and much pains presumably taken to be accurate and correct. But some mistakes, of course, are inevitable. In the statistical tables exclusively devoted to foreign missions (page 836) we have some figures which are utterly incomprehensible as they stand, and certainly call for explanation. The number of missionaries employed by the Methodist Episcopal Missionary Society is given at 13, and the professing Christians in their missions at 100. Another line beneath it professes to give the statistics of "Methodist Episcopal Missionary Society, Home Missions" (in spite of the fact that it is a purely foreign missionary table), and this gives 663 missionaries, men and women, which comes somewhere near the number of our foreign workers; but it puts the number of "professed Christians" in our missions at 91,184, which is not at all in accord with the figures in our Report. We should say that not much reliance could be placed on these supposed tables. Mention may fittingly be made of a series of important essays prepared evidently by competent hands which are a distinct addition to this edition, as they are not found in the previous one. The topics are: "Objections and Criticisms," "Motives of the Missionary Enterprise," "Literature in the Mission Field," "Intellectual Uplift by Missions," "Industrial Training," "Comity in Missions," "Church in the Mission Field," "Bible Translations," "Unoccupied Fields," "Support of Missions," "Qualifications of the Missionary," "Home Missions," "Student Volunteer Movement." All these are most excellent.

MORAL EDUCATION. By Edward Howard Griggs. B. W. Huebsch: New York. Price, \$2, net.

This volume discusses carefully the whole problem of moral culture, its purpose in relation to our society, and all the means through which that purpose can be attained. Novelty has not been sought for, but sanity. The aim has been, as the author says, "to see steadily and whole both human life and the process of moral culture that leads to it and makes possible the happiest and most helpful living." It is intended as a guide for parents and teachers, a text for classes studying the subject, and an effort at a complete and inclusive view of the problem for all who are interested in moral culture. The effort seems to us a very successful one, resulting in a book to be highly commended. He

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I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue, it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it; that is all I ask. If you are interested, write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 193, Notre Dame, Ind.

holds that moral education must include the task of cultivating the higher religious attitude, which means wonder, reverence, and the passion for service—a passion springing from love. All who have to do with education should be earnestly religious in this sense, and be fitted to inculcate the great theses of spiritual faith—God, Immortality, Freedom, and Duty.

THE SPIRIT OF GOD IN BIBLICAL LITERATURE: A Study in the History of Religion. By Irving F. Wood, Ph.D. A. C. Armstrong & Son: New York. Price, \$1.50.


The author traces the growth of the idea of the Spirit of God down to the close of the New Testament. He finds the key to the entire history of this idea in emotional experience. The concept was used first for the intense emotions which induced or accompanied the early ecstatic prophecy that appears in such narratives as 1 Samuel 10. Then the thought became extended to the activity of God in human life and in any sphere of His creation. At the beginning of the New Testament period the Spirit is a memory of God's presence with His people in the past, and a hope for His presence once more in the person of the Messiah who should come in the future. As time went on, the term came to be used for the action of the Divine Person on human persons, and this would seem to be its correct use. The Spirit of God belongs of right only to the action of God on human hearts. The test of the Spirit of God in a man is no longer subjective emotion, but the objective value of his life for the progress of the will of God as working itself out in the church. The place of prime importance is held by the religious ethical life in its unity, conceived as divinely originated, and guided by God acting immediately on the human spirit. God acting in the heart of man the Hebrews called the Spirit, and this is the last stage in the biblical development of the idea.

SEVEN SORTS OF SUCCESSFUL SUNDAY EVENING SERVICES. By James L. Hill, D. D. E. B. Treat & Co.: New York. Price, \$1.

Suggestive solutions of the much-written-about Sunday evening problem. Fully described are the "Men's Sunday Evening Club Plan," the "Musical Plan," the "Lecture-Sermon Plan," the "You-and-I Plan," the "Many-Hands-on-the-Net Plan," the "Stirring-of-the-Spiritual-Nature Plan," and the "Going-Out-into-the-Highways-and-Hedges Plan." Some useful hints may be gathered, but each one, of course, has to study out what is feasible in his own locality, with his own individuality, resources, and special difficulties. Profitable use is made in one chapter of the thousand and more letters received on the subject in the *Christian Endeavor World* symposium recently conducted, Dr. Hill (of Salem) being one of the founders and a trustee from the beginning of the United Society of Christian Endeavor.

HOW TO MASTER THE ENGLISH BIBLE. By Rev. James M. Gray, D. D. The Winona Publishing Co.: Chicago. Price, 40 cents, net.

An experience, a method, a result, and an illustration, make up this most excellent little book. The plan recommended is the prayerful, continuous, independent, repeated reading of the separate books of the Bible, one by one, beginning with the first. It is a plea for the synthetic study of the Bible—each book as a whole and in its relation to the other books. The author has given this a thorough trial, as have many others, with marvelous results. He confidently sees in the adoption of the plan the regeneration of the church, the sanctification of the ministry, a mighty quickening of the pews, the world-wide revival for which a thousand hearts are praying, and pretty much everything else that is desirable. It may be that he puts it too



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strongly—we rather think he does; but there can be no doubt that this is one of the best ways, probably the best way, to master the Bible.

THE BONANZA BIBLE CLASS. By Henry F. Cope. The Winona Publishing Co.: Chicago. Price, \$1, net.

The story of a small mining camp way up in the Rockies. There is not a great deal of story about it, however. It is mainly a discussion, wholly unconventional and in the peculiar lingo of the rough miner, of religious and Biblical difficulties. It is not strictly a Bible class, but a record of the free talk of the men as they sit around the stove in the rude boarding-house or elsewhere. The publishers say: "It rivals Connor;" but this claim can in no way be made good. The style is wholly different, and far from equal.

INTOXICANTS AND OPIUM IN ALL LANDS AND TIMES. By Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret M. Leitch. International Reform Bureau: Washington, D. C. Price, 75 cents.

This is described on the title-page still further as "a twentieth-century survey of intemperance, based on a symposium of testimony from one hundred missionaries and travelers," and as the revised sixth edition of "Protection of Native Races against Intoxicants and Opium." Whatever Dr. Crafts does, is thoroughly done. The book is a repertory of important facts and opinions, a book for reformers and statesmen and for all lovers of mankind. The hundred portraits of friends of the cause add not a little to the value of the publication.

High Authority.

Dr. Robert Hutchison, Hospital for Sick Children, London, says: "Condensed milk is more easily digested than that of ordinary cow's milk." For this reason the demand for Borden's Eagle Brand Condensed Milk, for infant feeding, is constantly increasing. Use it also for tea, coffee and cocoa.

Dedication at East Douglas, Mass.

The new church at East Douglas, built to replace the one destroyed by fire, Sunday morning, March 18, 1904, is a most beautiful, neat and convenient edifice, and was dedicated on Wednesday, Jan. 17, with two services. In the afternoon Rev. Shirley D. Coffin, the pastor, conducted a general service, which was very appropriate and pleasant. A chorus choir and a male quartet under direction of Mr. W. E. Carpenter, furnished good music. Rev. John Collins read Psalm 122, and Rev. B. L. Jennings offered a prayer which was made not for an occasion, but for hearts. Informal short speeches were made by the local Congregational pastor, Rev. E. B. Blanchard, who spoke with a tender expression of gratitude for the cordial welcome Mr. Coffin had given him when he came to East Douglas, of his regret at his colleague's prospective removal, and his interest in the new church as a substantial record of the Methodist pastor's work. The other men representing other denominations who spoke were Rev. John R. Thurston, D. D., Congregational, Whitinsville; Rev. John Collins, Baptist, Manchaug; Rev. Warren P. Landers, Congregational, Sutton; and Rev. A. E. Ribourg, Independent Catholic, Manchaug. The Methodist preachers present and speaking were Revs. I. A. Mesler, a former pastor, B. L. Jennings, G. H. Rogers, W. Wiggins and G. F. Durgin, of the New England Conference, and Rev. Walter Ela, of the New England Southern. All were happy, but happiest of all was the pastor in his pertinent and appropriate introductions. Dr. W. T. Perrin closed the service with the apostolic benediction.

The ladies of the church provided an excellent supper, to which about seventy-five sat down.

At the evening service the audience-room and chapel were crowded to the last possibility of standing-room before the time for opening. The service was presided over by Rev. Willard T. Perrin, Ph. D., presiding elder of Boston District, who read the opening portion of the ritual service and spoke of the work accomplished and of the many who had loyally and generously co-operated with the pastor, to whom he gave great credit for heroic and unremitting faithfulness. The chorus and quartet again rendered excellent music. Rev. Wesley Wiggins, of Whitinsville, offered prayer, and Rev. G. F. Durgin, of Cambridge, read the Scripture lessons. Bishop Daniel A. Goodsell preached the sermon, and, after soliciting more than \$300 from the congregation for further work, dedicated the church. The Bishop's text was Col. 1: 27. He gave an intensely interesting recital of parts of the life of Christ. Among some beautifully suggestive sentences which he made were these: "It is not for nothing that the boundary line of the highest civilization is the boundary line of Christianity." "Christ lifted up everyday facts, and let those facts tell some spiritual truth." "Because He was what He was, He could spurn the laws He had made and accomplish His wonderful acts." "Miracles were no mere accidents thrown in to please a wondering crowd." "He must have been the loveliest person ever in this world." The sermon was a beautifully simple and fascinating story of Jesus' life. The lessons were direct and helpful; the applications were personal and appealing. Answering his own question, "How can one soul dwell in another?" the Bishop made a strong discussion of heredity, the person's possession of the ideas and spirit, of the past.

HISTORY

"We whose name are hereunto annexed, act-

ing in the fear of God, with a sincere desire to glorify our Heavenly Father, desire our pastor, W. Wilkie, to take such measures as shall result in organizing us as members of the Methodist Episcopal Church."

Such is the first item in the history of the church at East Douglas, and it is dated Sept. 23,



REV. SHIRLEY D. COFFIN

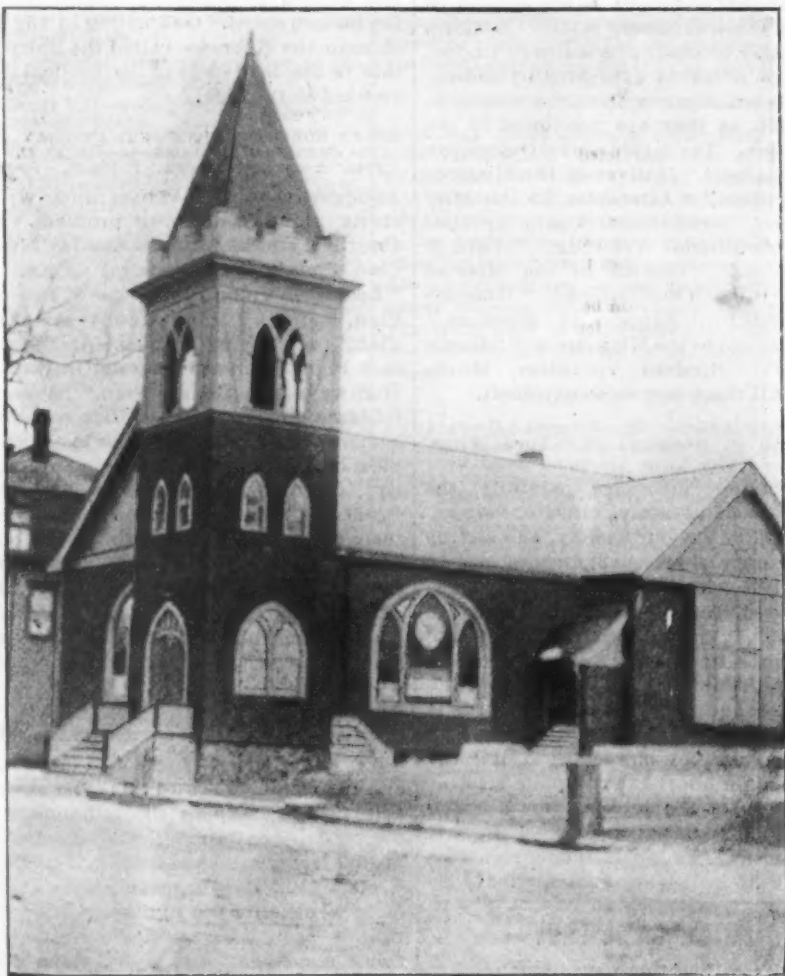
1886. To this request 26 men and 46 women "annexed" their names. Five others were received on the day of organization, and the church started with 77 members. The next record is "Nov. 5 7 o'clock," when nearly all these persons "met in the Methodist Meeting

Mrs. W. P. Blackmer, the pastor's wife, in 1868, and the gracious revival in 1877, under Rev. W. D. Bridge, who was assisted in evangelistic work by his mother-in-law, Mrs. Susan B. Holway, of Chelsea, and Mrs. Anne P. Clark, of Lynn; 27 were received on probation. Mr. Mesler was appointed in 1889 and remained three years, doing a very earnest and effective work. "The preaching was for souls, and he got them," said one of his successors.

The next marked movement was the repairs made on the building during the three years' pastorate of Rev. G. O. Crosby, which began in 1897. About \$300 were expended. The rededication occurred, Dec. 14, 1899. Great credit for good management and hard work is given this pastor. Other men who have been pastors are: Revs. William Silverthorne, Daniel Atkins, W. M. Hubbard, J. J. Woodbury, W. H. Cook, J. C. Smith, Jonathan Neal, John Capen, G. W. Coon, P. R. Stratton, and E. H. Tunnichoff. Rev. A. D. White, now in the Detroit Conference, supplied here about fifteen months and had a town-stirring revival work. Many united with the church. Mr. White left in July, 1903, and was succeeded by the present pastor, who has done heroic work for

THE NEW CHURCH

The old church had but recently been painted when, on Sunday morning, March 18, 1904, it was burned. Church and organ were valued at \$7,000. The insurance was only \$2,000. Only the previous evening the quarterly conference had voted to increase the insurance by \$1,000. The presiding elder was present when the old church was burned, offered the first subscription of \$100 for the new church, and has earnestly supported the work of rebuilding to the very last, making a generous subscription at the dedication. After the fire the Congregational Church was offered for services. Dr. Perrin preached in the afternoon and held a quarterly conference, when it was voted to rebuild, and on the following Tuesday a subscription paper



METHODIST EPISCOPAL CHURCH, EAST DOUGLAS, MASS.

house," and Rev. Daniel Dorchester, presiding elder of Worcester District, organized the church. Rev. William A. Brame offered prayer. Dr. B. A. Taft was clerk. Rev. Walter Wilkie was appointed first preacher in charge. The church progressed with only the usual variations until the time of Rev. I. A. Mesler. Two records are of interest: one, the death of

was in circulation. The pastor has pushed the canvass for money, raising about \$1,500 outside the membership of his parish, collecting about \$600 more from Church Aid, and getting \$500 from the Church Extension Society. Two much credit cannot be given Mr. Coffin for his painstaking, hard work and wise management. The church is dedicated free from debt, with money

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in hand to do more work. The edifice is of wood, Gothic, 73 feet long and 45 feet wide. The auditorium will seat 200, and the lecture room will seat 150, large doors opening the two into one. The pulpit is in one corner, commanding both rooms. There are two class-rooms, and a basement in which rooms are to be fitted up for social purposes. The furnishings include hard wood floors, steel ceilings, and elm pews with Gothic carving. The lighting is with electricity, the heating with hot air. One window is given by the Epworth League, and has the badge and motto. Another fine window was given by the Sunday-school, and has the Bible for an emblem, with the Scripture: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." The bell was given by Mr. C. E. Trowbridge, of Whitinsville. Mr. Walter L. Collins, of Milford, was architect. The contractors were Byron A. Stockwell and W. R. Wallis. Excellent work was done by all. The entire cost is about \$5,700, and, with the site, is worth \$6,500.

THE PASTOR

Rev. Shirley D. Coffin is a native of Barrington, Nova Scotia, came to Boston at fifteen years of age, entered into business, and connected himself with First Church, Temple Street. In 1898 he started the Merrimac St. Mission, and has kept his interest in this work. He entered Boston University three years ago, and did double work during the course. Mr. Coffin has been accepted by the Missionary Society of the Methodist Episcopal Church, and will sail in March for Umali, East Central Africa Mission Conference, where he will have charge of a boys' school, and will preach. The people of East Douglas have stood loyally by their pastor and leader, have done good hard work for the new church, and greatly regret his going.

THE CONFERENCES

EAST MAINE CONFERENCE

Bucksport District

Sullivan.—We predicted that we should hear from Rev. O. G. Barnard on the condition of the old church at East Sullivan. It is no longer a source of uneasiness, over \$100 having been spent in shingles and paint. The people had thought they could not possibly fix it, but Mr. Barnard has a way of thinking that what ought to be done can be. When the job was completed the people felt so well pleased they gave the pastor \$20 for a thank-offering. There are six Sunday-schools on this charge. A W. C. T. U. has been organized since our last visit. We put in three services here with great pleasure.

Harrington.—We found Rev. J. W. Price in the midst of a wedding ceremony. Mrs. Price had returned from the hospital, but must be very careful during our hard winter. A blizzard was upon us Sunday morning. We went into the country five miles, but to no purpose except to get a good dinner at the Ramsdell Methodist hotel "in the field." We gladdened two old hearts and were cheered ourselves. It was no use going to the Cove in the afternoon, but we got a service in the evening at the village and baptized 7 converts—two of these the pastor's sons. This hard field is surely and steadily improving. We are much encouraged over it. Over 80 have lately adopted the Epworth and Junior League pins and are organizing for aggressive work.

Columbia Falls.—Rev. W. A. Luce and his wife had just been helping their people with the annual fair, which was—largely to Mrs. Luce's credit—a great success. On the church debt this year \$250 has been paid. Of this \$210 was paid by the Ladies' Aid Society. The Epworth League has a Bible class which meets monthly at the parsonage. We put in our two nights at Addison—a new point—in the Universalist church, where a good interest is manifested. All points on this charge greatly desire the return of Rev. and Mrs. Luce. A purse of money and other presents at Christmas time comport with the above.

Prospect Harbor and Gouldsboro.—The initial powwow of the Red Men, accompanied with

a fierce snowstorm, precluded large congregations here, but we were permitted once more to witness the heroic efforts of a little band of willing workers. Nearly every dollar has been collected, since our last visit, to pay for the pews and pulpit set for the new chapel. This is the first introduction of Rev. and Mrs. C. B. Bromley to a Northern winter, but they are standing it well so far. I learn later that a new fur coat was presented to Mr. Bromley, Christmas day.

Presiding Elders' Convention.—What delightful gatherings these are, and how helpful! Great credit is due Presiding Elders Perrin and Leonard for some practical features of this last convention. We enjoyed much the hospitality of the Leonard elderage, the meeting with Dr. Leonard's amiable wife and three manly looking boys. Indeed, the whole trip was a relief and blessing to us, and sent us home hungry for God and with a great desire to be a larger, nobler man.

Bucksport Centre and East.—We preached at three points on New Year's day, and held two quarterly conferences. All points on this charge are greatly delighted with the service of Rev. W. A. McGraw. There is more courage and expectation all over the charge than we have seen here before. Mr. McGraw took us some nine or ten miles, after the evening service, to the river, which (by the light of Rev. W. H. Powlesland's lantern) we crossed afoot and caught the electric, landing at home before midnight.

Ellsworth.—We left home in a gale of wind and pouring rain. To hold an umbrella was out of the question. No electricians were able to move. Slump, slump, to the station through from six inches to a foot of cold slush and water. We boarded the train and were landed at Ellsworth with wet feet and soaked clothing. No general carriage at Ellsworth, so out we went into the storm again. What hills! And how icy! What rivers of water flooding the street and sidewalks! What poisoning in mid-air, etc.! We finally climbed to the parsonage only to have Rev. J. P. Simonton stick his head out the door and inform us that his housekeeper was sick and he was sick, and we must go back down the hill to Mrs. Samuel Lord's. So back we went. No quarterly conference was to be thought of, so we had all the evening to get dry. We retired at 8 o'clock, and remained there just twelve hours. Bless God for good Methodist homes and good beds! Sunday was a good day—a blessed service in the morning, good singing, and a splendid spirit among the people. A very pleasing quarterly conference was held at 6 P. M., and preaching at a union service at 7 P. M. The new church project still occupies the minds of this people and will be launched in the early spring. Blon Mayo, the newly-elected sheriff of Hancock County, has moved his family to Ellsworth, and will be a great help to the church here.

FRANK LESLIE.

STOPS CHILLS
CURES COLDS
Painkiller (Perry Davis)
SOLD OVER 60 YEARS

NEW HAMPSHIRE CONFERENCE

Manchester District

Hillsboro Bridge and Hillsboro Centre.—This double pastoral charge is happily served by Rev. Irving C. Brown. This is his fourth year of pastoral supervision over this charge, and it is his best. A spiritual official board stands by and ably supports the pastor in all aggressive work and regularly attends the prayer meetings of the church. This in great part explains Mr. Brown's success. The Epworth League has been strengthened by several new accessions of late. It is at present much more efficient than ever it has been in its history. The attendance at the Sunday-school is the largest it has been for years. The pastor has officiated at 26 funerals during the past eight months. He has received 7 into the church within the same period. Since taking charge of the work in Hillsboro Bridge the congregations have had a phenomenal increase. The Sunday evening problem is finding a solution in this place. The congregations this fourth year of the pastorate show an increase of 75 per cent. over the first year of his pastorate here. Good music, the loyal support of the church membership, and a short, earnest, gospel sermon, combine to furnish the key to the problem. The church temporalities are well attended to. New horse sheds replace the dilapidated ones. New floor and new carpeting have been put into the church. The people gave their pastor a very tangible form to their Christmas greeting. From what is heard from both pastor and people, we can only infer that neither party will seek the presiding elder with the purpose of securing a divorce for some time to come.

Antrim.—The Woodbury Memorial Church in Antrim is having a prosperous year under the leadership of Rev. E. S. Collier. Within the past six months he has baptized 7 infants and children, received 1 member on probation, and 2 from probation. The Week of Prayer was observed with union services by the Baptist, Presbyterian and Methodist Churches. The attendance at these services was good considering the conditions of the weather, and a good spiritual interest prevailed. At the New Year the pastor's claim was paid to date, with a little in advance. Both spiritually and financially Methodism in Antrim is on the up-grade.

Nashua, Main St.—Rev. W. O. Allen, the substitute pastor, is winning his way into the hearts of the people in good shape. The Ladies' Aid recently gave the church treasurer \$100. The Epworth League, under the presi-

STEALING TIME

The Cynics' Calendar says many good things, but nothing that is so true as the expression: "Economy is the thief of time."

You waste time when you search through crowded drawers and cabinets for a thing that is needed and has been misplaced. The remedy is a good Chiffoniere. Don't buy a cheap affair. The better pattern will pay for itself twice over in added comfort, convenience and service.

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dency of Miss Phillips, is doing an aggressive work for the church both spiritually and financially.

Hudson and Arlington St., Nashua, have been holding union revival services under the joint leadership of Pastors Bragg and Foote. The attendance at these services suffered considerably through the severe weather. A good spiritual interest was manifested at all of the services.

Lebanon. — The fourth quarterly conference of this society was held Jan. 11. The reports presented showed progress in all departments. There has been a marked increase in the attendance at the regular services as well as an increase in the membership of the Sunday-school. The financial affairs of the church are the best they have been for some time. But the crowning success of all is in the spiritual concerns. The pastor was assisted by Dr. F. K. Stratton as evangelist in holding a series of revival services. The name was not a misnomer. The meetings were revivalistic in the best sense. More than 70 persons in one way or another indicated a desire to lead a new life in Christ Jesus. Jan. 1 the pastor baptized 8, received 6 on probation, and 3 into full membership. He expects more to follow later. A friend presented the church with a handsome individual communion service, which was used for the first time on New Year's Day. Everybody spoke appreciatively of the gift. The Lebanon people do things with dispatch. It was found recently that the furnace under the church was defective. A meeting of the trustees was immediately held and a new furnace telegraphed for. Ere this appears in print the new furnace will doubtless be in full running order. A very hearty and unanimous invitation was given Rev. Joseph Simpson and wife to remain in this pleasant pastorate for another year. This good couple are deservedly held in high esteem.

W. H. M. S. — On Thursday, Jan. 5, the executive board of the W. H. M. S. of the New Hampshire Conference held its quarterly meeting in the parsonage of the First Church, Manchester, Mrs. C. H. Farnsworth acting as hostess on the occasion. Reports showed an in-

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I now believe the Epworth to be the best piano for the money to be found between the Atlantic and Pacific Oceans. Having now tried them both at sea level and on the mountains, I find they stand the test equally well in both climates.

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crease in the membership. Tilton, having a membership of 74 in its band of Mothers' Jewels, carries off the banner, this being the largest band in the Conference. As the Woman's Home Missionary Society is just winding up its twenty-fifth year of existence, it was voted to request every auxiliary within the Conference to observe the event some time early in the spring by holding a silver anniversary, the same to take the form of a public meeting with a special silver collection in keeping with the event. Mrs. G. M. Carl, of Weirs, was elected secretary of literature in place of Mrs. E. H. Emerson, resigned. A.

Dover District

Hampton. — A steady gain in things spiritual is assured here, Rev. C. M. Tibbetts, preacher in charge. Harmony and love dominate, while all departments are at work. The attendance is said to be unusually good for the winter months. Finances are well in hand. The Sunday-school recently re-elected its faithful superintendent, Mr. Harvey Carter. The W. F. M. Society has doubled its membership and more than doubled in missionary interest. The regular course of study is being pursued. The Ladies' Aid Society has a generous following, and keeps the parsonage property in good condition. Two persons recently joined the church — one from probation and one by certificate. Christmas brought kindly remembrance and helpful gifts to the pastor and his helpmate. Among the gifts was a diminutive tree laden with crisp banknotes. At the late fall election Hampton went over to the no-license column. In the preceding campaign Mr. Tibbetts was active, helping in the rallies and by personal work among the voters of the town.

West Hampstead. — At this point Rev. Lewis N. Fogg is still in charge. He has essentially circuit work. He lives at West Hampstead, preaches there Sunday morning, then later at East Hampstead and at Sandown, and then returns to the first point for an evening service and often preaches at that hour. This is the task of each Sabbath, and this is the sixth year of continuous service. His faithful wife has toiled with him, but for a year or more has been an invalid, thus adding to the burden of this man of God. Yet nothing of repining has shadowed either life. Mr. Fogg's own health has suffered. For some months now increased vigor has been assured him. Recently his brave heart has been mightily cheered amid his toil and care. At East Hampstead in one week 47 persons asked prayer in the meetings. Twenty-one were of the unsaved of the community, four were backsliders, and the others desired that which Methodism has ever held as the ideal experience and life, "to be made perfect in love." Would God that all our communities were moved in like manner!

Haverhill. — The fourth quarterly conferences of the three churches here were recently held by Presiding Elder Sanderson. Each conference, however, was adjourned to the call of the preacher in charge, as much of the essential business must wait a later date. At First Church Rev. Geo. W. Farmer was invited to continue in service another year. A like invitation was extended Rev. H. D. Deetz by Grace Church. O. C.

MAINE CONFERENCE

Lewiston District

North Conway, N. H. — Things are moving prosperously and harmoniously. Finances are up to date. It is really remarkable what an improvement has come to this charge during the present pastorate. Union revival services are the order for January. The pastor's son, Harold, has been sick, but is better. Rev. C. L. Banghart is pastor.

Brunswick. — All is going pleasantly and smoothly in this old college town. Rev. W. P. Merrill and his wife are constantly growing in favor with the people both within and without the church. The Sunday-school and Epworth League are doing finely; good congregations are present on Sunday mornings, and the social meetings are seasons of interest; the Ladies' Aid is as efficient as ever. Christmas festivities passed off with the usual success. The pastor and wife were generously remembered.

Bridgton. — This church easily ranks as one of the strong churches of the district. Rev. William Wood has preached special sermons this

year to "modern woodsmen;" the I. O. O. F. both at Bridgton and Harrison; the baccalaureate sermon before the graduating class of Bridgton Academy; and on the occasion of the union Thanksgiving service. He was also the Memorial Day orator before the local G. A. R. post. The fine new organ gives perfect satisfaction. The Sunday-school has an average of 99. The Junior League is flourishing, and an Intermediate League has been organized; 37 new subscribers for the *Epworth Herald* have been secured.

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ZION'S HERALD

36 Bromfield St.,

Boston, Mass.



cured, making 48 in all. What church in the Conference can give a better showing? The Ladies' Circle is an important factor, financially and socially. The League has bought two dozen chairs for the vestry and helped poor families. A class is studying the history of the apostolic church. This year \$2042 has been raised for improvement of property. The congregations are large, the singing fine, and several have recently been added to the membership. The pastor and family were generously remembered at Christmas time.

Denmark and Sandy Creek. — "The morning cometh and also the night." Here is a very pretty country church, removed several miles from any village; there are 10 members and 11 probationers; but there are 11 subscribers to ZION'S HERALD — more than in some of our largest churches. The Ladies' Circle has had a phenomenal patronage. Special services were held in the fall, but the results were small. Faithful pastoral work has been done, and 8000 pages of tracts have been distributed. Something has even been done for benevolences. The Christmas exercises were well attended at both points. The pastor, Rev. G. J. Palmer, fared well.

Naples and Sebago. — Rev. G. J. Palmer preaches occasionally at Sebago, and has already received 6 or more on probation. Rev. H. E. McFarlane went to Nebraska early in November. He did a good work here, and a good man will be wanted for this field another year. At Naples the Sunday-school is kept up, as it also is at Sebago. Bills are paid, and the outlook is hopeful.

Berlin, N. H. — We went to this busy city, Jan. 5, the day after the big fire. The mercury was 32 degrees below zero, but the courage of the people was way up. Pastor Weed has got a splendid grip upon people and things. Congregations are excellent, and the Sunday-school has an average of 71. Recently 6 have joined in full. The Sunday-school has \$30 in sight for missions, and \$20 are in sight for the superannuates. The Home Department numbers 45. Fifty-four new books have been added to the library. The League is doing well on the various lines, and the pastor has charge of a very prosperous Junior League. The pastor has made 175 calls the last quarter. The interest on the debt is paid. The Ladies' Aid is much in evidence. Current expenses are well up.

Scandinavian Mission. — Rev. A. M. Hanson is doing faithful and efficient work. There are 18 members. The Sunday-school is doing well, and the study of English is pursued in an evening school. Faithful catechizing is done. Recently 8 have been received from probation and 1 by certificate. There are 6 subscribers for their church paper. The pastor reports that 16 of the 18 do all they are able to financially. What pastor can make a better report? About \$20 are in sight for the benevolences. The chapel has been frescoed at an expense of \$75. It is insured. Christmas exercises were joyful and spiritual.

Gorham, N. H. — Special services have been held, and one strong man was soundly converted. Recently 2 have been received from probation and 1 on probation. Congregations have been good, and all interests have been cared for so faithfully that Rev. E. W. Kennison's return for the fourth year is desired. One good sister said: "I shall die if he is taken from us." Of course Bishop Fowler has no murderous intent. On account of the burning of a large amount of coal at the Grand Trunk sheds, the property was injured by smoke, and

through the solicitation of Harry Noyes, Esq., the Company generously donated \$100 to the trustees towards painting the property. Mrs. Kennison is better, but not very strong yet.

Bethel. — We were with this people, Jan. 7 and 8. Such a storm, such slush, such ice and crust! But Sunday was pleasant, and 80 came out in the morning and 50 in the evening to hear the elder's farewell sermons. The pastor's horse and boy helped a goodly number to get out Saturday evening for a social service and the fourth quarterly conference. During the present pastorate the parsonage has been greatly and permanently improved. It has recently been painted. Good congregations are reported on all parts of the charge, with a few conversions. Until cold weather the Mason congregation averaged 30, and at the Christmas exercises 140 were present. At all points Christmas was suitably observed, and pastor and family plucked rich fruit. The Sunday-school, League and Junior League are holding on their usual way. A barrel of valuables has been sent to Atlanta, and quite a good deal to the Deaconess Home in Portland, aggregating \$45. This church has a very fine Ladies' Aid. The amount of the improvement on church property the last two years is \$625. It looks very much as though Rev. F. C. Potter would be his own successor.

Personals. — Rev. C. E. B. Seliger and Rev. J. M. Potter wear fur coats since Christmas.

J. A. Hooper and family are greatly missed at Berlin. They were a great help while there.

There are some fine little babies in the Buckfield, Rumford Falls, and Denmark parsonages.

A. S. L.

N. E. SOUTHERN CONFERENCE

Norwich District

Norwich, North Main St. — At an expense of about \$35, all paid, the vestry of the church has been thoroughly renovated. The ceiling has been whitened, the walls papered, and all the woodwork, including wainscoting and floor not covered by carpet, has been painted. The furnace and pipes have been blackened, and the altar rail and posts decorated, so that now the little company worship in most cozy and attractive winter quarters. Mrs. Woodward, the pastor's wife, carries on the junior department of the Sunday-school. On Dec. 27 a very excellent concert was given by the school, and two attractive trees were despoiled of their abundant fruit. Rev. W. D. Woodward is pastor.

New London. — Spiritual and material prosperity continues to bless the united labors of pastor and people in the fifth year of the very successful pastorate of Rev. W. S. McIntire. The late David E. Whiton made provision for the cancellation of the debt of \$1,600 on the church, and also left an endowment of \$1,000, the interest of which is to be devoted to the benevolent collections of the church. At the watch-night service Rev. J. N. Patterson, of Mystic, preached a very clear and helpful sermon. At the January communion 5 persons were received by letter. Extensive preparations are on foot for a union evangelistic movement in which two Congregational, two Baptist, and the Methodist Episcopal Churches will unite. The meetings were advertised to begin Jan. 22, under the leadership of Evangelist Davidson. As already announced, this church, with a well-established reputation for hospitality, has extended a cordial invitation to the Annual Conference to hold its approaching session in this charming city by the sea. The date has been changed by Bishop Hamilton to April 12.

East Thompson. — Jan. 7, Rev. Clinton E. Bromley, of the Wyoming Conference, delivered a very excellent lecture on the life of John Wesley. Those who attended were well repaid for their effort to be present. He also preached in the church on the following Sunday morning. In the evening Dr. Bartholomew preached with his accustomed power, to the great delight and profit of the people. At the fourth quarterly conference the pastor, Rev. C. W. Squires, received a hearty and unanimous invitation to return for another year.

Moosup. — Presiding Elder Bartholomew preached on Thursday evening, Jan. 5, an excellent sermon, on "Character Building." At the close the fourth quarterly conference was held. The pastor reported the long-standing debt which, with \$35 interest money, amounted to \$1,098.23, as paid. It is largely by

the wise, patient, and persistent labors of the pastor that this deliverance has been brought about. And the people appreciate very highly the work that he has done. Of course a unanimous request for the pastor's return was given. And it was not "simply complimentary." "Scriptum" knows the people of Moosup, with whom he wintered and summered for three years, and can testify that they know how to get down into the harness by the side of the pastor and help pull the load. Rev. S. M. Beale is the popular and happy pastor who will thus be kept in "perfect peace" while some others are on "the anxious seat." Five new class-leaders were appointed, who will alternate in conducting the Tuesday evening class.

SCRIPTUM.

Providence District

Providence, Trinity Union. — Recently 20 persons have been received from probation into full membership. The Sunday school turned its Christmas offering toward the needs of the Deaconess Home, which was an emergency, and \$156 was given. The pastor and superintendent and some teachers asked that money intended for presents to them be devoted to the deaconess offering, and thus helped the total. Friends of the pastor, Rev. J. F. Cooper, later brought him a fine lot of books for a New Year's present, and so got around his Christmas request. A new heating apparatus has just been put in at a cost of \$350. The pastor is holding a three weeks' series of special meetings, which are well attended and uplifting to the church. Decision Day in the Sunday-school has not yet been reached. The Hutchings-Votey Company are again at work on the \$5,000 organ for this church, the one they had partially completed having been destroyed by fire in their factory. On Feb. 6, Bishop Fowler delivers his lecture, "Great Deeds of Great Men." The oldest member has just died — Mrs. Sophia Hubbard, aged 98 years.

Charlley. — After a complete transformation this church edifice was reopened, Jan. 1, 1905. In the year 1874, Rev. E. D. Hall, pastor of the Methodist Episcopal Church in Attleboro, began holding meetings Sunday afternoons in Charlley. These meetings were in private houses, in the depot building, and in an old jewelry shop. A Sunday-school was organized, with Freeman Robbins, of Attleboro, acting as superintendent. Steadily and constantly the work went forward. Rev. J. C. Gowan, successor of Mr. Hall, continued the work with characteristic energy and fidelity. It was soon

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decided to build a chapel for the worship of God. This was considered a great undertaking, but was finally accomplished through the self-sacrificing disposition of the people. The builder of the chapel was Mr. John Harvey, who was deeply interested in the cause of the Master. The chapel was begun in November, 1875, and was dedicated in February, 1876. The sermon was preached by Rev. J. W. Willett.

For nearly twenty-nine years the unpretentious building had served its purpose; but now the good people were anxious for a more attractive and convenient house of worship, a church that would be in keeping with the beautiful homes and public school building of the village. The present pastor, Rev. H. D. Robinson, with the spirit of wisdom and prayer, took hold of the enterprise with an unflagging energy, and, the people most generously co-operating, the result is a transformation of the old chapel into a new and elegant church edifice.

The building was raised so as to make room for a commodious and convenient basement, dining-room and kitchen. A wing has been added to the east side of the edifice, opening into it by a movable partition, thus making the auditorium much larger if necessary. The walls and ceilings have received thorough painting in soft and blending colors. The seats in the auditorium have been displaced by handsome and comfortable pews of golden oak. Stained glass windows are in place of the common ones. Both pews and windows were given by the Epworth League at a cost of \$346. A comely tower graces the structure and a sweet-toned bell has been hung therein as the gift of William M. Sturdy. As of old it can be said, "The glory of this latter house is greater than that of the former." The builders, the Harvey Brothers, are the two honored sons of the builder of the first edifice.

The rededication services were held on Jan. 1, 1905, and the sermon was preached by Rev. A. J. Conitas, D. D., presiding elder of Providence District. The sermon was very highly appreciated, and a desire has been expressed for its publication. KARL.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Last Monday was given to evangelistic topics, with addresses by Bishop Mallalieu, Presiding Elder Leonard, and Rev. L. A. Nies. Next Monday Rev. Alexander McKenzie, D. D., of Cambridge, will preach.

W. H. M. S.—The report of the quarterly meeting at Brookline is crowded over till next week.

Boston District

West Roxbury.—Wesley Memorial Church, in process of erection at West Roxbury, was injured by fire last Wednesday morning to the

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extent of \$606. Fire broke out at about 6 A. M., which was discovered by the janitor. Alarm was sounded and the minister's family aroused. The local firemen deserve great credit for their judgment in handling it. They avoided the use of water, and while they had to use their axes freely, they did little damage. The officials of the church had been careful and insured the property promptly, securing mechanics' permits, so that no loss will be brought on the society. Adjusters awarded the society \$606, which will renovate the property without loss. The pastor, Rev. J. Frank Chase, was in New York at the time, soliciting Mr. Carnegie for an organ.

Wollaston.—Rev. and Mrs. W. J. Heath were very kindly remembered at Christmas. The fourth quarterly conference gave Mr. Heath a unanimous invitation to return for the third year. Union services with the Congregational Church are being held except on Sunday night. At that service, after a short sermon, the pastor steps into the chancel and invites seekers to come forward. About 15 have responded, and more are expected. The conditions of the charge are very hopeful.

Roslindale, Bethany Church.—The course of lectures given by the pastor, Rev. I. H. Packard, on Monday evenings during October and November, were much appreciated by the people, as was evidenced by the large attendance, the proceeds amounting to \$400. Much-needed improvements have been made in church and parsonage, including the painting and repairing of both, and the grading of the grounds. The organ has also been repaired and tuned; new lights have been placed in the auditorium; and plans for a new toilet room have been partly carried out. These expenses, amounting to over \$750, have all been provided for. The Congregational and Baptist churches united with this church in holding union services for two weeks, beginning with the New Year. These meetings were well attended, especially during the second week, and were promotive of a warm feeling of Christian fellowship and an experience of spiritual uplift to all. Greater results may be hoped for when these union services are resumed in Lent.

Cambridge District

Newton Lower Falls.—The general condition of this charge is encouraging. The people are supporting the church financially better than for several years. Apparently this year will close without the necessity of raising a large deficiency, in spite of the fact that the heavy bill for reinsuring the church property was due on the opening of the new year. Every department of the church is working hard and well. Congregations are showing an increase in numbers and interest. Since November the Sunday evening preaching service has been devoted to evangelistic effort, concluding with an after service that has been marked by its thoughtfulness and power. On Jan. 2, the Sunday-school held its annual New Year's celebration, and at the close of the evening Mr. P. C. Baker presented the pastor and his wife, Rev. and Mrs. J. Edwin Lacount, a purse of money as a substantial evidence of the appreciation of the church and its friends.

Waltham, Asbury Temple.—A day to date from in the Ladies' Aid Society was Dec. 20. The occasion was their first annual banquet. Gov. and Mrs. Bates were the special guests, and they were enthusiastically received by a large company of Waltham's foremost citizens. Mayor John L. Harvey gave the address of welcome. Pastor Staples, as toastmaster, kept all the tracks well oiled and every one in the best of humor. Other guests were Bishop Mallalieu, Judge and Mrs. Luce, President and Mrs. L. O. Dennison of the Business Men's Association, and the pastors and their wives from the other churches. All present will long remember with delight the happy and inspiring addresses of the

evening, and especially that of Governor Bates. Watch-night was observed with a very well attended service and sermon by Rev. W. H. Dyas, of Beth Eden Baptist Church. Sunday, Jan. 1, Rev. L. W. Staples baptized 18, received 5 by letter, and 2 from profession into full membership. The Week of Prayer was observed by special meetings through the week, with some good results. At the recent annual meeting of Asbury Temple Association, the report of Treasurer Harvey showed another \$500 paid on the debt of the property.

Lynn District.

East Boston, Meridian St.—The "East Boston Bethel" is having a very gracious revival. Dr. L. B. Bates is conducting all the services. Since Jan. 1 more than fifty have decided to be Christians. Some of these are sailors, who have already left port for other lands. This movement includes all ages, from a child of twelve years to an adult of sixty. The week-night services were never larger than now. There is much sickness among the people.

Chelsea, First Church.—The annual dinner was given on Thursday evening, Jan. 12, when, in spite of the heavy storm, the capacity of the banquet room was taxed to its utmost. The menu and all the arrangements reflected great credit upon the ladies in charge. After dinner speeches were made by Rev. Messrs. Nazarian, Chase, and Stebbins (of the Central Congregational Church), and by Mayor Willard, who, with his family, has a pew in First Church. As a token of their affection the church presented to Rev. Philip L. Frick, Ph. D., the pastor, an elegant gold watch, and to Mrs. Frick a magnificent bouquet of roses. The work at this place seems to be prospering. The congregations are large both morning and evening; the Sunday-school is rapidly growing, 216 persons being present on a recent Sunday; and, notwithstanding heavily increased expenses, the finances are in better condition than usual at the corresponding period of the year. The wisdom of the change from Walnut St. to Cary Avenue is so far vindicated. N'IMPORTE.

W. F. M. S.—The January quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society was held on Wednesday, Jan. 11, in the Auburndale Church. A short session of the executive board preceded the devotional service, which was conducted by Mrs. E. A. Blake, prayer being offered by Mrs. Daniel Richards. The following committees were appointed: Periodicals, Mrs. Mary Warren Ayars, Mrs. Maria T. Shute; introductions, Miss Louise Manning Hodgkins, Mrs. A. G. Barber; resolutions, Mrs. O. W. Scott, Mrs. A. P. Sharp, and Mrs. A. M. Fuller. The corresponding secretary, Miss Holt, gave an interesting report from the field, including references to the safe arrival of Miss Ada Mudge and Miss Florence Nichols at Lucknow; Miss Ruddick's good service at Gonda, India; Miss Harvey's report of great need for

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new buildings soon to be provided at Raipur, India; Miss Mae Chisholm's interest in her studies preparatory to her work in China; Miss Knowles' happiness in her work at Darjeeling, India; Miss Glover's report of a summer conference at Ch'ang Li, China, where seven women promised to unbind their feet; and Miss Todd's great need of a new school building in West China. Miss Holt also referred to a letter from Bishop Oldham, in which he describes the new high-caste school building at Madras, and the good work of Miss Grace Stephens.

Miss Ada L. Cushman reported a large number of new scholarships; Mrs. Thurber, for Miss Clementina Butler, a great spirit of helpfulness in the home work; Mrs. Williston, the treasurer, reported the need of earnest efforts to meet the increased necessities through broadening work. An interesting account of the work in West China was given by Miss Clara Collier.

Lunch was served at 12.45 by the ladies of the Auburndale auxiliary, on a unique plan devised by Miss Hodgkins and well carried out. Rev. Dr. F. C. Haddock conducted the devotional exercises at the afternoon session, the speakers being Miss Lillian Packard, who gave a glimpse of a missionary society in a girls' boarding school; Miss Straun, of Mexico, who spoke upon "Art in the Pueblo Schools;" Mrs. Packard, secretary of young women's work, who is looking for large accessions in membership; Dr. Belle J. Allen, medical missionary from Japan, who pleaded that a missionary might be sent from this Branch to that country; and Miss L. I. Dodge, of Nashua, N. H., who, with the help of some children, gave a picture of a Japanese Tea Party; while Mrs. Lucie Harrison and Mrs. Helen Durgin presented the children's work. The reading of the resolutions and the singing of the doxology closed one of the best attended and most inspiring meetings of the New England Branch.

MARY LAWRENCE MANN,
Recording Secretary.

Asbury Camp-meeting Corporation

The annual meeting of the Asbury Camp-meeting Corporation was held at the United States Hotel, Boston, Thursday, Jan. 12. Reports were presented by the president, Rev. Dr. L. B. Bates, showing that from a spiritual standpoint the last session of the camp-meeting was the most successful for many years. The report of the secretary and treasurer, Rev. J. M. Leonard, D. D., gave assurance of careful and efficient administration in financial affairs. The committees on grounds, victualling, transportation, police, finance, sanitation, and public worship reported through their chairmen—Matthew Robson, C. O. Breed, C. R. Magee, I. H. Higgins, and J. M. Leonard, respectively—and the supervision of every department was found to be wise and gratifying. Measures were adopted looking toward the improvement of property of the corporation, that cottage-owners may realize even more confidently that their comfort and convenience are the unceasing solicitude of those who have the management entrusted to their care.

The desirability of Asbury Grove as a summer home is becoming more and more appre-

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ciated. Located in the town of Hamilton, one of the most healthy places in the State, noted for its fine farms, good roads, and picturesque hills and valleys, Asbury Grove itself is famous for its noble trees, pure water, and invigorating air. Easily accessible by electric from Salem or by steamcars at Wenham depot (B. & M. R. R., Eastern Division), it is not surprising that the capacity of the cottages is taxed to its limit during the months of July and August, and that even in June and September a goodly number of families find this place delightful. Removed from the dissipating influences of most summer resorts, amid the fragrant pine-trees and exhilarating breezes, an ideal social and spiritual life makes existence a pleasure. The religious atmosphere is stimulating and inspiring, and parents can safely trust their children amid surroundings so beneficial. Ample opportunity is afforded for summer-time sports for old and young. Croquet, lawn tennis, baseball, and alluring avenues for foot or bicycle or team exercise, are abundant. Frequent excursions are made to distant hills and to nearby berry pastures, to Idlewild and the beautiful lake, or by trolley to Salem Wil-lows, to Ipswich, and thence to Newburyport, or down the bay to Plum and Grape Island, or by a longer and increasingly lovely ride by electric to Gloucester.

Families once spending a season at Asbury Grove are quite likely to come again. The cost of living is reduced to a reasonable rate on account of the market teams from nearby farms that visit the grove regularly, and when compared with rentals at the seashore the cottages are secured at surprisingly low terms. Plenty of lots are available for any wishing to build, and it is the purpose of the corporation to do everything in their power to provide every possible requirement for every one. Those looking around for a summer home are advised to write to Matthew Robson, Salem, Mass., who has from his busy life given much time and energy to make Asbury Grove what it is today.

The following officers of the Corporation were chosen for the ensuing year: President, Rev. L. B. Bates, D. D., East Boston; first vice president, Matthew Robson, Salem; second vice president, E. G. Davis, Somerville; secretary and treasurer, Rev. J. M. Leonard, D. D., Melrose; auditor, C. H. Newhall, Lynn.

A. M. Osgood, Chairman Press Com.

CHURCH REGISTER

HERALD CALENDAR

Union Pr. Mtg., Concord and Manchester	Jan. 30-31
Dists., at First Church, Manchester	Feb. 6-7
Norwich Dist. Min. Asso. at Willimantic	Feb. 7-8
Ep. League Mtg., Convention, Middleboro	Feb. 13-14
Providence Dist. Pr. Mtg., Woonsocket, R. I.	Feb. 20-21
New Bedford Dist. Min. Asso., North Dighton	Feb. 25-March 1
Augusta Dist. Conf. at Oakland	

PULPIT SUPPLY.—Rev. Joseph Williams, of Swansea, Mass., supernumerary of Northern New York Conference, is available for pulpit supply for one or more Sundays.

WESLEYAN HOME.—The annual meeting of the directors of the Wesleyan Home for the children of missionaries will be deferred until the first Tuesday in March, when due notice will be given.

LOUISE MANNING HODGKINS, President.

NEW ENGLAND DEACONESS AID SOCIETY.—On Tuesday, Feb. 7, at 2 p. m., this society will hold its regular monthly meeting in the Committee Room, 36 Bromfield St., Boston. As this is the beginning of a new year, business of importance must be transacted, and officers, delegates, and all other members are urged and expected to be present. All others interested are most cordially invited.

ADELAIDE E. SLACK, Cor. Sec.

NOTICE.—The undersigned, being appointed pastor of First Church, Bangor, where the East Maine Conference is to be held, may be addressed by any persons desiring to make necessary arrangements.

B. F. SIMON,
160 Essex St., Bangor, Me.

NEW ENGLAND CONFERENCE—EXAMINATION PAPERS.—Those who are to present papers to the undersigned for the coming Conference will kindly do so before Feb. 10. If

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not, send them to the registrar, G. S. Butters, D. D.
EDWIN A. BLAKE.

DEDICATION AT WEST ROXBURY.—The dedication exercises of Wesley Memorial Church, 140 Park St., West Roxbury, will be held Feb. 5 to 12. President Huntington will address the opening service, Feb. 5, at 10.30 a. m., and Bishop Daniel A. Goodsell, Feb. 12, in the afternoon, will dedicate it. Other interesting services will be announced next week in ZION'S HERALD.

WILBRAHAM REUNION.—The Wesleyan Academy Alumni will hold their reunion, Feb. 6, at the "Twentieth Century Club," 2 Ashburton Place, Boston. Bishop Goodsell will be the guest. The reunion will be at 6 p. m., followed by the banquet at 7, tickets for which are \$1.25.

Any alumnus who has not received an announcement will please send name and address to the secretary, so that the mailing list may be complete. Come, and talk over old times. Those from a distance desiring entertainment will please make early application to the secretary. A copy of the Academy paper, the *Garnet and Blue*, containing a full account of the reunion, will be sent on receipt of 25 cents to any unable to be present.

ELSIE H. A. VIRGIN, Sec.

Dedham, Mass.

EVANGELIZATION IN JAPANESE ARMY.—A mass meeting to consider the great opening in the Japanese army for the introduction of practical Christianity through the Young Men's Christian Association agency, will be held in the Old South Church, corner Dartmouth and Boylston Sts., Thursday evening, Feb. 2, at 8 o'clock. President Huntington, of Boston University, will preside. Gen. Stewart L. Woodford, ex-Minister to Spain, and Mr. Galen M. Fisher, national (Association) secretary to Japan, will speak. No greater opportunity has come to the Christian Church. The public is cordially invited.

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OBITUARIES

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there!
He smiled, "Be not afraid."

"Lord, Thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled, "She is not dead."

"Asleep, then, as Thyself didst say,
Yet 'Tbou canst lift the lids that keep
Her prisoned eyes from ours away."
He smiled, "She doth not sleep."

"Yet our beloved seem so far
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled, "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee.
Nor sleep nor wander far away?"
He smiled, "Abide in Me."

— Rossiter Raymond.

Grant.—George W. Grant was born in York, Me., in January, 1838, and died in Nevinville, Iowa, Oct. 18, 1904.

When but fifteen years of age he was converted to Christ and joined the Methodist Episcopal Church, of which he remained a faithful and consistent member until called to join the church triumphant. In early life he went to Nevinville, Iowa, and settled. Soon after going West he was married to Julia, daughter of William and Lucy Woodward, of York, Me. He became a prosperous farmer, and held the confidence of those who knew him. He held many offices of trust; for several years he was one of the county commissioners of Adams County. A few years ago he and his good wife returned to York to care for Mrs. Woodward, the mother of Mrs. Grant. After returning he built a beautiful home on the Woodward estate, and all through the spring and early summer of the past year, even though feeble in health, he was busy grading and beautifying the lot. But failing health led him in July to go back to visit his son, hoping by the change to regain health. For a time he seemed to improve, but in a few weeks he began to fail, and died in the home of his son, Benjamin, Oct. 18. He was buried in Nevinville, and his funeral was attended by the largest number of people ever seen on such an occasion in the place.

Mr. Grant was loved and trusted by all who knew him. He was for many years superintendent of the Sunday-school (holding this office when quite young), class leader, steward and trustee, always constant in attendance at the different services of the church. A kind husband, a faithful parent, a real Christian, has left us.

A wife and five children, with a very large circle of friends, are left to mourn their loss.

I. A. B.

Chase.—Mrs. Julia A. Chase was born in Berkley, Mass., June 2, 1811, and from Fall River, Mass., passed peacefully to her eternal reward, July 18, 1904, in her 93d year.

For the greater part of her long life Mrs. Chase realized Plato's ideal of a strong, sound mind in a strong, sound body. Easily she made the impression of being a woman of unusual power. Although not enjoying extensive educational advantages, she was favored with a clear intellect, and, being fond of reading, she was very intelligent. Even in her later years she took a deep interest in the church and current events, having been a close friend of ZION'S HERALD the most of her life. It seemed essential to her enjoyment.

Born in a Congregational home, yet she was converted in a Methodist revival in her fourteenth year, united with this denomination, and remained loyal thereto till the close of her pilgrimage. She loved all the sanctuary services, and her place was seldom vacant when it was possible to attend. It was a sore

affliction to her when the infirmities of age prevented attendance. As an industrious, earnest, efficient church worker she took front rank. During the Civil War Mrs. Chase was foremost among those who toiled for the comfort of our soldiers. For many years she was a valued and useful member of St. Paul's. In the same church two daughters survive their loved and honored mother—Mrs. L. D. Tucker and Mrs. D. F. Hathaway—both of whom are highly esteemed for their efficiency and fidelity.

M. S. KAUFMAN.

Day.—Aug. 4, 1901, one of God's royal workmen passed on to a higher sphere of activity, which is saying a great deal, for he had lived and labored on a high plane while on earth. His name was Harrison C. Day, and he was born at Wilbraham, March 26, 1829.

He was frequently designated "Happy Day," not so much because he could sing, "Oh, happy day, that fixed my choice!" but because of the large, round, sunny face surrounded by a halo of beautiful white hair and flowing beard. His was a typical sailor and miller face, for such he had been—in early life a coaster between New Haven and the West Indies, later working in a foundry in Springfield, then a farmer in Monson, afterwards owner of three small mills,



HARRISON C. DAY

and last the familiar figure on the streets of Monson as the honest miller with his white, flour-dusted suit and white beard, a picture not to be forgotten. Constantly in the atmosphere of trade, he well illustrated John Wesley's rule and our rule—"not using many words in buying or selling."

He gave his heart to God and his life to the Methodist Episcopal Church in early manhood, and for forty years was steward, Sunday-school teacher, and class-leader. Like his face, his theology was large, round, full; with him the Scriptures had no "private interpretation." He was holy without severity, humble without weakness, earnest without hastiness, faithful without austerity.

For fifty and two years he walked hand in hand with Jane M. Beebe. Together they celebrated their golden wedding, May 5, 1902, with seventy of their friends in the old home close by the mill pond. She and her two daughters—Mrs. Frank Moore and Miss Jennie M. Day—are living, inspired by a life that has lost nothing by being seen at closest range. Servant of God, well done! Your example tells me, and all who knew you: Stand by your pastor, stand by your church paper, stand by the class-meeting, stand by the midweek prayer-meeting, stand for good measure and small profits in business—stand, and, having done all, stand; not slothful in business, fervent in spirit, serving the Lord.

After a few months' illness death came to his body. Appreciative words were spoken at the funeral by his pastor, Rev. A. B. Gifford—such words as had also been uttered while he was living, at the marriage anniversary, by Rev. A. W. L. Nelson—and the body was laid to rest in the village cemetery in Monson, a town noted for its beautiful lawns, public buildings, noble monuments in stone, prosperous churches, historic academy, large endowments, etc.—a fit shrine for the body of our beloved brother.

T. C. MARTIN.

Bacon.—Mrs. Harriet Bacon was the oldest resident in Bridgton, Me., and the oldest member of the Methodist Episcopal Church at that place, at the time of her death, being 94 years, 9 months, and 8 days old. She was born in Conway, N. H., March 22, 1810, and passed on to the "home of God's elect," Sunday, Dec. 25, 1904.

In early life she joined the church of her parents, the Freewill Baptist. When quite a young woman her husband was converted and joined the Methodist Episcopal Church, after which this was the church of her choice. She was a sweet-spirited, devout, noble Christian woman. Her mind was clear and her memory tenacious. The old ministers of three quarters of a century ago, their texts and sermons, and the old hymns were constantly in her mind. She sang those old hymns made precious by early association as long as her strength would permit. "Fly round, ye rolling wheels of time, and bring the welcome day," was a favorite. At times pains racked her physical frame and she longed for the hour of her departure.

Mrs. Bacon belonged to a family of fourteen children, and became the mother of a family of thirteen. All of these, excepting one son now in California and one in North Dakota, and Mrs. Thatcher P. Merrill, of Bridgton, have preceded her through the valley of the shadow. She was well-born, lived nobly, and died in the triumphs of the Christian faith.

WILLIAM WOOD.

Wallace.—Mrs. Nancy A. Wallace was born in Millbridge, Me., in May, 1813, and died, Dec. 1, 1904. She was the daughter of Jonathan and Nancy Upton, and was one of twelve children and the last of these to depart this life.

In 1830 she was united in marriage with James Wallace, who died in 1882. She died in the full triumph of faith. We have endeavored to call upon her as often as we visited Millbridge, and invariably with profit to ourselves. We always found her brooding over Millbridge and praying for the people, and were often reminded of the words of her Saviour and ours: "How oft would I have gathered you," etc. We know her influence has been felt among a large circle of friends, and trust that still her works will follow her. She joined the Methodist Episcopal Church in her early life and worked for all its interests until she was "shut in," then she prayed for and inquired after it constantly. She watched for ZION'S HERALD eagerly. Cheerful, contented, loving and loved by all, she went out quietly, but we shall miss her much. One of her last utterances was: "Remember, it pays to be a Christian."

Mrs. Wallace was the mother of five sons and four daughters. Of these one son and two daughters survive her—Capt. Edwin Wallace, of Rockville Centre, N. Y., Mrs. Archibald Small, of Boston, and Mrs. A. N. Farnsworth, of Millbridge.

She was buried from the home where she had lived for more than seventy years. The funeral service was conducted by the pastor of her church, Rev. T. J. Deinhardt, and was largely attended. "Gone, but not forgotten." She believed in God and in Jesus Christ, His only Son, her Saviour. He will raise her up at the last day.

F. L. HAYWARD.

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Jordan.—Mrs. Abigail Jordan was born in Newry, Maine, Jan. 1, 1813, and died in Naples, Maine, Dec. 4, 1904, aged 91 years, 10 months, and 17 days.

At sixteen years of age she was converted and joined the Methodist Episcopal Church, and was a most devoted and faithful member of this church for seventy-five years. In 1840 she married Mr. Solomon Jordan, who soon after purchased a farm in Naples, where for sixty years they lived most happily together. Their house was a charming retreat for the weary itinerant, and here many a gospel service was held. They early subscribed for ZION'S HERALD, and took it without interruption for fifty-eight years; and the son will continue to take it. Only a week before the death of Mrs. Jordan, she read her HERALD with great delight.

In 1900 her husband died, and during her widowhood of four years she was most tenderly cared for by her only son and his wife, who showed rare filial devotion. She also had a daughter, who lives in a nearby town, and who often visited and brought good cheer to her parents.

For many years Mr. and Mrs. Jordan were pillars in the Naples Methodist Episcopal Church, and when the writer was the pastor of that church he ever found them the most loving and earnest co-workers in every church enterprise. As old age came on and the physical force abated, the spiritual increased. This was especially noticeable in our sister during her years of widowhood. Like Anna the prophetess, she served God night and day, and loved to speak of Christ to "all them that looked for redemption."

Her funeral was very largely attended. The writer conducted the services, and the church choir rendered appropriate music. Her body was laid by that of her husband in the Naples cemetery to await the resurrection morning.
GEO. W. BARBER.

Chute.—Maria J. Chute, wife of Charles Chute, died on Christmas morning, 1904, aged 69 years.

Mrs. Chute came to Lowell in 1875, and soon after joined St. Paul's Methodist Episcopal Church, and all these years she has been a faithful member. Although of a retiring disposition, she was one of the workers who did her duty in whatever way the call came. She served a number of years on the committee to assist the less fortunate of the church, and many had reason to love her for her works' sake. Through weeks of suffering her faith in God was steadfast, and her perfect trust was fully expressed in her last words to her husband: "We shall meet in heaven." Mrs. Chute will be missed by all the members of the church, who extend to her husband their deepest sympathy.
E. G.

Burt.—Jacob Burt was born in Taunton, Mass., Nov. 5, 1821, and died in Taunton, July 22, 1904.

He was long a member of the church and an official of First Church in his native city. Mention of his translation would have been earlier recorded here, but for absence from the city for a time of the remaining members of the family.

On May 7, 1845, Mr. Burt united with the church, and greatly loved and honored the denomination and church of his choice until the last. As church official and as superintendent of the Sunday-school, and in personal work as he could, he loved to serve his Master. His conversion was genuine, his sympathies deep and far extended. He was a lover of camp-meetings, and was a familiar figure at Cottage City for many years.

For a very long period most of Mr. Burt's life was spent in a wheel chair, as he was bound by rheumatism. He sometimes wondered why he for so long should suffer when he so greatly desired to work. But faith would ever assert itself, and he was submissive, assured that God knows why and doeth all things well, and that "over there" we shall understand. He had a "prayer list," and with deep solicitude prayed for many, and often

talked with unconverted callers about personal experience in Christian life.

Twice in his early manhood was Jacob Burt's home broken up by death. Then Annie Stoddard, of Bristol, R. I., gave him her heart and hand. For these many years they walked together in the companionship of husband and wife. Mrs. Burt survives, having with her, to mourn the loss of the companionship of a faithful husband and devoted father, one son, Charles D. Burt, of Fall River, Mass., and one daughter, Mrs. Annie Mabel Dickerman, of Taunton.
C. HARLEY SMITH.

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If any woman would like to devote herself to deaconess or missionary work, and has not means for a year or two at a Training School—for it is there that the necessary preparation can best be secured—let her write me, freely and in perfect confidence. I shall be glad to advise, and it is very likely that I can assist. In the meantime, inquire into the Bible Correspondence Course which can be taken at home. There is a small fee for postage and necessary printing even in this course, but nothing for tuition, as it is carried on by expert teachers who give their services entirely free. Moreover, we are happy to announce that by the generosity of a friend we shall be able to give to any one who cannot pay the small fee the advantages of the course, absolutely free. Write for particulars about all these things to

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Old World Letter

Continued from page 101

themselves open to the charge of acting in a manner unbecoming a Christian church. The nation at large is disposed to demand fair play for all parties to the quarrel — for a deplorable quarrel it has come to be. The "Wee Frees" have laid themselves open to the charge of acting in the spirit of a syndicate that has ventured on a successful speculation, while not unnaturally bad blood has been roused on the other side. If the principle of the Lords' decision were applied impartially south of the Tweed, there would be strange and sudden stirrings of heart in the Anglican Establishment.

Open Door in Universities

The staid dons of Oxford and Cambridge have of late been greatly agitated over the question of throwing open more widely the doors of entrance to these ancient seats of learning by making Greek optional. The mere suggestion of such an idea would be enough to excite the shade of Jowett to frenzy. Cambridge is still hesitant, and seeks to compromise the question, but Oxford has voted down the proposition to make it a "Greekless land" by a majority of 36 in a total vote of 364. The pressure for scientific knowledge is increasing in Great Britain, and the University authorities are slowly coming to see that unless they adjust themselves to the new ideas as to what constitutes a liberal education, they will cease to be the real leaders of the nation. The entrance of the Rhodes scholars on Oxford scenes is already exercising an influence in the direction of more practical preparation for the duties of civic life.

Religious Life at Cambridge

The members of the Wesley Society of Cambridge University have of late become greatly interested in the discussion of missionary matters, and have been addressed by well-known missionaries. A movement has been started among the "Varsity Free Churchmen" looking toward united effort in some kind of settlement work in London. Several schemes have been proposed, but so far the project is in an inchoate stage.

New Periodicals

On the threshold of the New Year English readers are presented with fresh imprints of old periodicals, practically new publications. The series of magazines edited by Dr. Davison and published by the Methodist Publishing House, in appearance, structure and contents suggest the beginning of a revolution. The *Wesleyan Methodist Magazine* commences its new series in an entirely changed form, size and style. On the light-brown cover is a plain conventional design marking its long life from 1778. A fine portrait of the president forms the frontispiece, while an important new feature consists of "Notes of the Month by the Editor." The *Wesleyan Methodist Church Record* is also entirely changed, and *Early Days* has been brightened up. The *London Quarterly Review* changes the color of its cover and reconstructs the pages devoted to book reviews. A welcome addition to these is the review of selected articles of special interest and importance in British, American and foreign periodical literature.

Noteworthy New Books

The book of books this past month — at any rate for Wesleyans — has been the excellent biography of Hugh Price Hughes. The real Hugh Price Hughes is in the book. It is a veritable biography, an actual life-story. Spurgeon speaks again, in

fresher phrase, in the jubilee volume of sermons just issued. A notable though somewhat equivocal book is Dr. Barry's "Heralds of Revolt." F. Marion Crawford has given us a readable volume in "Who-soever Shall Offend," while other books worthy of mention are Anthony Hope's "Double Harness," and Mrs. Anstruther's "A Lady in Waiting." Those who enjoy stories of political weathercocks will find such an unvarnished tale in the memoir of William Cobbett, a "Study of his Life as Shown in his Writings," by E. I. Carlyle.

Anglo-German Relations

Despite the cordial relations that at present obtain between Germany and England, the idea of building up a strong navy has not been abandoned by the Kaiser. It can hardly be forgotten — and Herr Reibel has lately taken occasion to remind the Government of the fact — that the authors of the naval program have argued that Germany must create a navy to defend her against Great Britain. Although Count Bulow counts it no part of the system of *Realpolitik* to maintain this attitude of armed observance of Great Britain, and although Bismarck dismissed the chance of war between Great Britain and Germany on the ground that such a war would be an inconceivable conflict between an elephant and a whale, England is now no more formidable on land than she was in Bismarck's time, while Germany is stronger at sea, and the naval policy of Germany will probably be developed even more aggressively in the future than it has been in the past.

Ferment in Russia

In Russia the cause of reform halts uncertainly, while a well-meaning but weak-willed Czar tries to make his choice between absolute autocracy and a conservative liberalism. Nicholas II. has not wholly obeyed the dictation of the Muraveffs or the Pobledonostzeffs, while hesitant to allow the Mirskys to have their way. The reform decree, couched in the vaguest terms, has held out to his subjects the indefinite prospect of "great internal changes," which are still in the unrealized future. An official *communiqué* reproves the populace for "the ferment" of a popular agitation which possesses no specific aim. But still the heaven goes on working. The decree has satisfied nobody, while it challenges the *zemstvos* to declare still more pointedly and persistently their adhesion to the idea of popular representation in the central government.

Near Eastern Question

The situation in the Balkans continues unsatisfactory, although no outbreaks more serious than brawls between Bulgarians and Greeks (encouraged by the Turks) have occurred of late. The Porte has been very dilatory in the matter of the repatriation of Bulgarian refugees in the Adrianople vilayet, and has refused to agree to an increase in the number of foreign officers in the Macedonian *gendarmérie*. Needless to say oppressions continue in Macedonia except where the European officers are personally present, and the Powers have found it necessary to warn Turkey that unless the number of foreign inspectors is increased, the adoption of new measures of coercion will become necessary. The recent purchase of quick-firing guns by Bulgaria has created a deep impression at Yilduz Kiosk, and it has been decided to augment the Turkish artillery. It is evident to well informed observers that the "Near Eastern Question," which has so often threatened the peace of Europe, awaits a settlement as soon as difficulties in the Far East are compounded and Russia is at liberty to turn her attention from Manchuria to Macedonia.

Editorial

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good literature possesses freshness and charm. As for the anti British part of the indictment, we never knew that "Evangeline" was written for a political purpose. We might have suspected the "Biglow Papers" of such a malice prepense.

When Raphael was asked how he painted his marvelous pictures, he answered: "I dream dreams and I see visions, and then I paint my dreams and my visions." The vision is a necessary antecedent of all effective preaching. "Learn to see," says Ruskin, "'tis poetry, prophecy and religion, all in one." The best dreamers ought to be the best doers. A vivid spiritual imagination may be consecrated to the most practical uses of the kingdom of God.

The first balance-sheet of the firm of Friedrich Krupp, Limited, has just been issued. It shows a gross profit on the year's work of just a million pounds sterling (\$5,000,000). Large orders have been received by the Krupps, both from Russia and Japan. This shows that somebody is making a good deal out of war. Perhaps the Krupps will think well to adopt as a coat-of-arms the design of a 13 inch rifle blazant, and underneath the figures of a Jap and Russian in *extremis*, crossed with the motto, "Money from Misery."

Oliver Wendell Holmes once said: "I find the great thing in this world is not so much where we stand, as in what direction we are moving." A standpoint is important, if only as a point of departure. The angle of aim is significant as well as the velocity of flight. We will move to destruction unless we accelerate our thought from the right premises. Dr. Holmes' observation is correct — with some qualifications.

Rev. Dr. W. J. Dawson, who is to lead an evangelistic campaign for the Congregational churches in this city, Feb. 19 to March 5, in an interview in the *British Weekly*, remarks that "evangelistic work on the old-fashioned lines is out of favor with the American churches." One reason for this state of things is, he thinks, that "many of the missionaries have been out of sympathy with ministers, while they were also men of extremely narrow views." Of course Mr. Dawson's remarks do not apply to all evangelists, for some successful "missioners," as he calls them, have been men of the largest catholicity. But it is certainly a fact that room must be made for evangelists of all types, within the limits of a reasonably elastic conception of evangelism, if success in religious work on a large scale is to be achieved in America. Ministers and accredited evangelists must work together — sinking their small differences, and bearing with one another's "breadth" or narrowness, as the case be, provided each man has a burning message from the Christ and deeply feels the burden of souls.

The *London Daily News* lately contained the following premonitory advertisement: "A gentleman, possessing good conversational powers, required to interview ministers of all denominations. Good remunerative and permanent engagement to the right applicant. Also one for spare time." Free Church ministers are duly warned by this advertisement. No longer can the genial stranger be entertained in the study with an easy suzerainty with impunity. Perhaps he may turn out to be not an angel of light, but the gentleman of "good conversational powers" whom the *Daily News* has succeeded in engaging. A little less to be dreaded may be the man who devotes only his "spare time" to the business of interviewing.